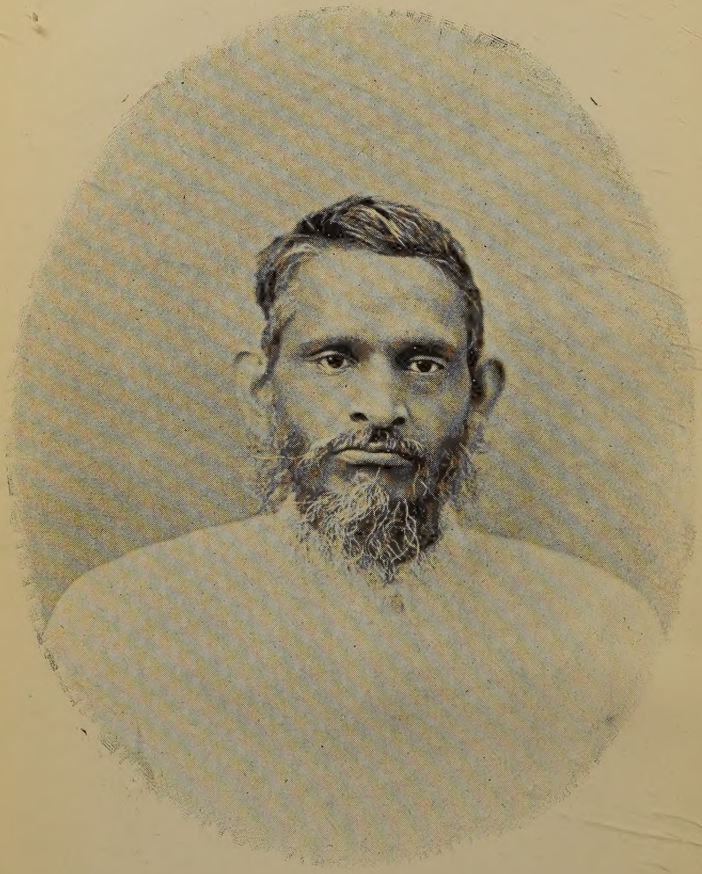
RADHASOAMI
A MESSAGE OF
ETERNAL PEACE AND JOY TO ALL

سیو دیال

(Shibdayal Singh)

Acme Press.

Acme Press.



Brahm Sun Kar Misra.

Acme Press.

DISCOURSES

ON

RADHASOAMI FAITH

BY

MAHARAJ SAHEB

PANDIT BRAHM SANKAR MISRA, M. A.

PUBLISHED UNDER THE AUTHORITY OF THE PROPRIETORS

BY

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BENARES

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RADHASOAMI
SAHAI

Prefatory Note to the Second Edition.

In issuing the second edition, the whole text has again been carefully compared with the original manuscript, the object being as far as possible to retain the words originally used by Maharaj Saheb for the holy text and the few errors discovered have been in the course of examination corrected. With the exception of the omission of an unnecessary Appendix at the end of the book and the consequent excision of the passages relating to it in the preface, the entire book is practically a reproduction of the first edition.

RADHASOAMI
SAHAI

PREFATORY NOTE

THAT there is no conflict between true science and true religion and that the onward and systematic researches of the former only go to confirm and establish all the esoteric and occult principles of the latter, has been very clearly and forcibly set down in these spiritual Discourses. The object of science is to ascertain the laws of nature, including the form and characteritics of the prime force in creation, and that of religion is to become happy and immortal by *bhakti*, *i. e.*, by being ever grateful to, and falling prostrate at, the most exalted and ever merciful Feet of the eternal Supreme Being. Both these analogous objects, one viewed from the point of intelligence and

the other from that of subjective phenomena, can easily and properly be attained by the performance of the devotional practices prescribed by Sant Satguru, Who is the incarnation of the all-knowing Supreme Being. In essence and substance He is the same as the First Manifesting Cause.

In conformity to the innate law of the universe, where the real controlling power remains ever enveloped in the innermost recess of a system, the *nija rup* (real form) of the Sant Satguru similarly remains hidden inside the spiritual chamber of the human form, which He mercifully assumes when the Triloki, in which our earth is included, comes nearest to Satyalok, *i. e.*, in conjunction with the first grand division of creation. With a view to gain access to the Sant Satguru and to mark and follow the path of progress and ascension from the objective to the subjective systems, the Radhasoami religion, otherwise known as *Santmat*, enjoins on its

followers the necessity of placing implicit faith and trust in the mercy and grace of the Sant Satguru, in precisely the same way as a two or three year old child gives itself up cheerfully to the affectionate care and protection of its parents. First in human form, then in the forms of Devatás, Brahm, Para Brahm, Sohang Purush, and finally in *nija rup*, Sant Satguru has to associate Himself objectively and subjectively with His followers in all these forms of their transformation and development, with a view to render to them every kind of help, both when in and out of the flesh, and to elevate and redeem them. Satsangis find in Sant Satguru their true guardian, friend, instructor, and redeemer. The Satsang is a sort of spiritual institution of which the principal presiding authority is the Sant Satguru Himself.

Soamiji Maharaj, the founder of the Radhasoami religion and an incarnation of the Supreme Being, manifested Himself

in an old and respectable family of *Khattries* at Agra in August 1818. From early childhood, He began to expound the highest principles of religion to the gifted few, and His extraordinary powers had a great effect upon all who came in contact with Him. Soamiji Maharaj had no Guru and as such was a *Swata Sant*. He dictated two books in Hindi, viz. :—

(1) Sár Bachan, in verse,

(2) Sár Bachan, in prose.

He departed from this world in June 1878.

Huzoor Maharaj, Rai Saligram Saheb Bahadoor, was the second Leader and Guru of the Radhasoami religion. He manifested Himself in a highly reputed family of *Kayasthas* at Agra on the 14th March 1829 and joined the Satsang of Soamiji Maharaj in 1858. He was the chief disciple and *Gurumukh* of His time, and after the demise of Soamiji Maharaj He presided over the Satsang for over twenty years from June 1878 to December 1898. He published the two books

mentioned above and also wrote and published the following works :—

1. Prem Báni, in verse, 4 vols., in Hindi,
2. Prem Patra, in prose, 6 vols, in Hindi,
3. Radhasoami Mat Prakásh, in prose—in English, and
4. Several small treatises in Hindi and Urdu.

Maharaj Saheb, Pandit Brahm Sankar Misra, the third Leader and Guru, manifested Himself on the 28th March 1861 in one of the most renowned families of *Brahmans* at Benares, in Mahalla Peary, close to Kabir Chowrah, where Kabir Saheb appeared a few hundred years ago. Shortly after completing His educational career and obtaining the degree of M.A. of the Calcutta University, He joined the Satsang of Huzoor Maharaj on the 28th November 1885. He in His turn became the *Gurumukh* of His true spiritual Father, Huzoor Maharaj, and when in December

1898 Huzoor Maharaj departed from this world, He became the Head of the Satsang. Maharaj Saheb resided in Allahabad for a considerable number of years and after a few months' sojourn in Karachi and Hyderabad (Sind) during the winter of 1906, He came to Benares and departed from this world on the 12th October 1907.

These Discourses, which Maharaj Saheb had dictated extempore, have by His *mauj* been left unfinished. The universal law, so to say, is that recreation is creation and that rest implies action, and in accordance with this proposition this temporary objective cessation in the course of *mauj* appears to be in harmony with the mission of redemption, to which an impetus in the fulness of time is evidently meant, *i. e.*, the Satsang, which was very graciously inaugurated by Soamiji Maharaj in 1861 and was in operation generally in an objective form for about 50 years, has to be further widened and developed by turning its course to meet *karma* and its effects

by a consolidation of the work already done and by infusion of fresh spirituality into humanity. It will be seen that Part IV of the book relating to *karma* was just commenced and that, it is presumed, other cognate matters were left untouched. It is also a fact that with the exception of the first Part, Maharaj Saheb did not even revise what in Parts II and III He had dictated from time to time without consulting the previous portions. It might be asked whether it would be worthwhile under such circumstances to bring out these Discourses in print, as of course He had intended to do and often expressed His intention of doing in a complete form. To this question, there can be but one answer from the point of view of a satsangi, for whose benefit the book is really published. To him, irrespective of other considerations, it must be taken as an inspired writing, and at the present critical time, there is no doubt that even in its unfinished condition the book would be a

solace, an inestimable boon, and a blessing. To the English-speaking persons who now-a-days join the Radhasoami Satsang, it will also be a very great help in understanding the true principles of the Radhasoami religion.

The manuscript has been ready for the press since December 1907, but still there has been considerable delay and unforeseen difficulty in its due publication. With a view, however, to meet the wishes of satsangis, some of whom are very anxious for its speedy issue, this book is now presented in as good a form as is possible under the existing circumstances. What name Maharaj Saheb intended to give to the book is not known, and the present name is a simple transcript of the name of the first book issued on the Radhasoami religion.

In 1901 and 1902, Maharaj Saheb forwarded two brief reports on the Radhasoami Faith to the Census officers of the Punjab and the United Provinces, which are attached to this book as Appendices

A and B respectively. These reports, although compressed into a narrow compass, have the redeeming features of completeness in them. Besides to a real satsangi, the aim and object of whose life is to form with his Guru an association as complete as that between fish and water, such as was manifested by Maharaj Saheb in His relation with Huzoor Maharaj, anything emanating from Maharaj Saheb would indeed be an unmixed blessing.

An additional report on the Radhasoami Faith written by Maharaj Saheb is also appended as Appendix C.

Maharaj Saheb composed casually a few couplets in Hindi of the kind to be found in Sar Bachan and Prem Bani. They are given in Appendix D. These verses might not seem to come in properly with these scientific Discourses in English, but the idea is to present in a complete form the authoritative

productions of Maharaj Saheb relating to the Radhasoami Faith.

The holy ashes of the three incarnations have been preserved in the *samádhs* at the following places :—

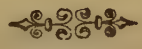
1. Soamiji Maharaj's—at Soami Bag (Radhasoami Garden), Agra,

2. Huzoor Maharaj's—at Peepalmandi, Agra, and

3. Maharaj Saheb's—at Soami Bag, Benares.

The above places and the tombs in which the holy ashes have been preserved are regarded as the holiest shrines, *sancta sanctorum*, quite free from the atmosphere of wordly pursuits and vanities. Sant Satguru while in human form held Satsang at these places. They have thereby been sanctified, and naturally therefore an association of purity and holiness is attached to them. The particular sites from which the Sant Satguru departed from this world, the holy ashes, the hall where He used to preside and where His

photographs or painted pictures have been kept up, and the articles or furniture used by him—all harmoniously combine to concentrate attention and elevate the spirit to a point at which satsangis practise their spiritual devotion. They have thus become the most holy places of worship and *parikarmá* (an imitation of the devotee's movements while traversing inwardly) for the members of the Radhasoami Faith. There the annual *vándárás* of Soamiji Maharaj, Huzoor Maharaj, and Maharaj Saheb take place in June, December, and October respectively.



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Radhasoami Dayal

Ki Daya

Radhasoami Sahai

GRANT

Merciful Radhasoami

THY

GRACE AND PROTECTION

DISCOURSES

ON

RADHASOAMI FAITH

PART I

True Religion, its Object and the Condition under which that Object is attainable

PRELIMINARY REMARKS

THE apathy which manifests itself amongst the most intelligent classes, specially amongst scientific men, in respect of religion, is due to the fact that religious matters are more or less shrouded in sentimentality, mysticism, and dogmatic faith, and are void of that practical and matter-of-fact research which distinguishes a scientific study. To endow religion with practical and scientific interest, it is therefore essential that religious research should be conducted on the same lines as those employed in

scientific research, that is to say, the object in view should be clearly defined, and practical measures prescribed and adopted for the attainment of that object. The principles and experimentations, or the practical devotional methods, of such a scientific religion, are described in the following pages.

2—THE OBJECT OF RELIGION

A desire to acquire pleasure or to avoid pain appears to be the motive of all animate volition and acts. Involuntary actions and thoughts of animate existence also to some extent partake of this tendency, that is to say, there is co-operation, assimilation, or acceptance of the condition helpful or conducive to well-being, and there is resistance or receding in the case of a contrary condition. The terms, 'pleasure' and 'pain,' have been used, here and elsewhere, in their most comprehensive sense, including all prospective and retrospective conditions, whether

appertaining to self or connected with others.

It is clear that a motive, actuated by the impulse described above, can find a final resting place in such a state alone as is entirely free from pain and opposition of every description, and is one of supreme bliss. This is the object of religion in its extreme analytical aspect. A study of the laws of spirit-force, a clear and positive knowledge of the Supreme Creator, and of the economy, genesis, and the object of creation, and of the true duty of the sentient entity in the universe, are other ends in view in a scientific study of religion.

3—PLEASURE AND PAIN

As the final object of religion, as referred to, is the acquisition of supreme bliss and the complete elimination of pain, a detailed enquiry into the phenomena of pleasure and pain would appear to be essential for their correct

comprehension and for the selection and adoption of such suitable means as would result in the attainment of the end in view.

4—THE SENSORY CURRENT

It is a matter of everyday experience that pleasure and pain are felt only when a sentient entity is in the normal condition of wakefulness. The moment the entity passes into the condition of dream or deep slumber, or into a condition of trance, or that brought about by the administration of chloroform, there is no perception of pleasure or pain. It is therefore clear that the main factor in the perception of pleasure and pain is *that something*, which recedes or becomes inoperative at the time the transmutation of the wakeful condition into the other conditions, referred to, takes place. *That something* is technically known as the sensory current. A comprehension of the nature of this current, and the

form in which it manifests itself, constitutes therefore the initial step in the study of the phenomena of pleasure and pain.

An examination and analysis of the following case of sensory action, which is one of everyday occurrence, would show the true nature of the sensory current, and would, it is hoped, remove to some extent the vagueness which appertains to its true nature and to its subjective functions. A person is deeply engaged in the solution of an intricate mathematical problem; hours pass by, the clock strikes, and yet he does not become cognisant of the time that has elapsed, or of the striking of the clock. The cause of this non-cognisance is not far to seek and can readily be stated. The attention, by its engrossment in the solution of the problem, was diverted from other sides, and this resulted in the cessation of other perceptions which, under ordinary circumstances, would have duly produced their subjective effects. Yet

the great truth and the laws, that underlie the explanation given above, have not been reduced to definite shapes, nor worked up to other conditions and formulæ. The fundamental law of sensory action would appear to be, that it manifests itself in the form of attention, and that its strength varies directly as the intensity of attention, disappearing entirely when there is a complete diversion of attention. There are innumerable shades and degrees of attention, and in accordance with them, the intensity of perceptions varies. The law enunciated above appertains to the phenomenon of perceptions of all classes as a whole. The following exposition differentiates the main features of the two great classes, viz., pleasure and pain, into which all perceptions may be broadly divided.

5—DEFINITION OF PAIN

Pain is of two classes, physical and mental. We shall in the first place

proceed with an examination of physical pain. A person in normal condition receives a sword-cut or any other physical injury. The part injured is contused or severed, and the nerves occupying that part, which are the vehicles or the conductors of the sensory current, are similarly affected. This condition, if analysed, shows that a forcible ejectment of some portion of the sensory current has taken place, and the transmission of this condition to the sentient entity by the unaffected sensory currents adjoining the part injured produces the sensation known as physical pain. If, by means of hypnotic passes, or by the administration of chloroform, the sensory action be stopped, which will always be accompanied by a forgetfulness of the physical self, *i.e.*, by a complete withdrawal of attention from the physical plane, the injury will no longer be communicated to the entity and will not therefore be perceived. In the case of mental pain that condition is produced by

shocks to mental associations. In all these associations, however, the sensory current takes as great a part in the perception of mental pain as it does in the case of physical pain. It has already been stated above that the sensory current manifests itself, and acts, by attention. It may be mentioned here that even in dreams, where the scenes are changing so rapidly, it is the diversion of attention to the various subjective impressions that brings about these transmutations. In some cases, external sounds, etc., produce a sudden diversion, and new and sometimes extremely queer or terrifying features are introduced. If a careful analysis of all conditions be made, the great importance of attention in all subjective effects will be established beyond doubt. It may be stated that the conductors of sensory action, in the case of physical pain, are the nerves, while in the case of mental pain, due to shocks to associations, the communion is entirely by means of thoughts, which

represent the various subjective forms assumed by attention with reference to the different impressions with which it is associated. The two states may be aptly described as analogous to telegraphy by wire and wireless telegraphy. When there is a mental shock or injury, there is always a feeling of non-fulfilment of something one wished for or cherished, a separation from an object one was attached to by natural affinities or otherwise, or an injury to or loss of objects of the kind mentioned above. In all these conditions, a forcible severance or shock occurs to the association; and the attention, diverted from the groove through which it used to act, reacts upon the mental plane and produces the phenomenon known as mental pain.

With reference to the analysis we have presented above, which shows that the main factor in the phenomena of pain of both classes is the forcible ejectment of attention, the definition of pain in its most

comprehensive form would be as follows:—

The perception by a sentient entity of the forcible ejectment of its sensory currents from the physical or mental planes that they are occupying constitutes the phenomenon of pain.

6—DEFINITION OF PLEASURE

As pleasure appears to be a condition opposite to that of pain, it would follow that instead of the forcible ejectment of the sensory current, which takes place in pain, there should be a concentration thereof. We proceed to test the accuracy of this conclusion by an examination of the following concrete cases.

The charming effect of enrapturing music, which absorbs all attention, and which may in extreme cases produce an ecstatic state devoid of all other thoughts, is at once dispelled, if a message is brought in of the sudden and serious illness of a friend or near relative, or if some other extraordinary occurrence,

which would immediately divert attention, takes place. If the message cannot be attended to immediately, the same music which was a source of such exquisite delight, becomes a source of oppression and pain. Instances can be multiplied, which would show beyond doubt, that in all cases of pleasure, it is the concentration of attention which evokes interest and is the real source of delight. In further illustration of this truth the following observation may be made. The attention of a child in his simplicity and inexperience is not subject to the distractions of grown-up manhood and of the varied experiences of mundane affairs. Anything is therefore sufficient to rivet attention, and it is this riveting or concentration of attention that produces the simple and innocent delight of childhood. The various mental games, which have nothing attractive in themselves, afford great pleasure by the exercise they give to the concentration of attention. This is

another illustration in support of the truth we have been advancing. The concentration of attention, besides being attended with joy, is also refulgent, at times, with the light of intuition, and many hidden things flash forth and are perceived in such a state. The pleasures which have been described above are the various aspects of concentration of attention, giving rise to physical and mental happiness. But the analyses of pain and pleasure have not yet thrown any light on the inherent nature and essence of *that something*, which sends forth sensory currents. We have dealt with this subject at length below. Meanwhile, it will be sufficient to mention here that the inherent essence of the spirit-force is joy, energy, and intelligence; that sensory currents are the rays of that force; and that it is by the association of the spirit-current with matter and mind that the entire phenomena of pleasure and pain of this world take place.

The definition of pleasure, as derived from the observations made above, would be as follows :—

The perception by a sentient entity of the concentration of its sensory currents in a mental or a material plane which they are occupying constitutes the pleasure of this world.

7—THE STATE OF SUPREME BLISS

From the conditions of pleasure and pain defined above, it is clear that a state of supreme bliss, free from pain of every description, is possible in such circumstances only as are entirely void of mental and physical associations, and are of the inherent essence of the spirit-force. For the purpose of determining whether the state of supreme bliss, referred to, is possible and does exist, and for finding out the necessary means to attain such a state, it is necessary to study the essence of the spirit-force and to define its laws.

8—DEVELOPMENT OF SPIRIT-FORCE

It is a matter of observation that in whatever direction the spirit or vital force, which imparts vitality to all animal and vegetable existence, is subjected to frequent and regular exercise, development takes place. On the other hand, if its action decreases or stops in any part of the vehicle or frame, through which the spirit-force is acting, that part withers or becomes inoperative. This vital action is natural exercise and is not an unnatural process imposed upon spirit. It is an inherent function which the spirit is called upon to perform in various directions since its manifestation in creation. The physical frame and the senses appended to it, and its mental faculties, all require exercise for their development and healthy existence. The forms of this exercise are not the special modes prescribed in the gymnasium or in a training educational institution. The responsive functions and actions evoked

by the surroundings of nature, the inherent cravings and the needs of life, constitute the natural exercise imposed upon the spirit for the development of its physical frame and mental faculties. All these functions and actions, however, result in the association of spirit with mind and matter. The development of the functions and the faculties, referred to, does not, however, indicate in any way that a concomitant development of the inherent essence of the spirit itself is also taking place. In other words, in all the experiences we ordinarily gain and the connected actions, there is nothing which will enable us to find out and understand what the self, viz., the sentient entity is, and where it is located, and how it acts through the physical and mental planes. We proceed now to make an enquiry into this subject.

9—DIFFERENTIATION OF MIND AND SPIRIT

It may be mentioned here that the instrument of thinking is the mind, and

that this is as much dependent upon the spirit-current for its action as the senses are for the performance of their functions; as like the senses, the mind becomes inoperative when the spirit-currents are withdrawn from the mental plane in deep slumber or coma. The spirit-entity should therefore never be confounded with mind. That entity is the focus of vital energy which sends forth currents to the mental and physical planes.

10—DISEMBODIED SPIRITS

From the various extraordinary cases which are recorded by investigators into spiritualism, it appears that after the spirit has quitted the physical frame, it is not lost or dissipated, but that it assumes other conditions about which we shall speak presently. The importance of these conditions, if they really exist, is supreme in a scientific study of the essence and laws of the spirit-force. We would therefore suggest that the extra-

ordinary occurrences, referred to above, be subjected to such tests as would establish them once for all or disprove their accuracy. These extraordinary conditions, if established, would throw considerable light on the question of the essence and laws of the spirit-force, and would contribute in no small measure to an advance in the study of the spirit-force. Assuming for the present the accuracy of the reports of the more accomplished investigators into the phenomena of spiritualism, our enquiry leads to the following results.

The first condition, after separation of the spirit from the physical frame, is the assumption of a subtle form known as the astral body. The prejudices and predilections of the spirit in this body are more or less akin to those possessed by it during life. In shape and colour also the astral form resembles the original physical form. From what we have mentioned above, it would follow that the condition

of disembodiedness, referred to, does not liberate spirit from that mental association which constitutes a source of pain. The causes which brought about the mental associations, and the eventual assumption of the physical frame, are not therefore eliminated by the spirit becoming merely disembodied. We shall have later on occasion to show that these mundane prejudices, predilections, and desires are the causes of the descent of spirit into the physical world and of the assumption of the physical frame. Unless these causes are eradicated and, in lieu of them, communion is established with higher spiritual sources, the associations with mind and matter will continue, and the spirit will remain subject to mundane pains and pleasures. The propositions so far established are, therefore, that, in cases of disembodied spirits, referred to, (1) they remain subject to pleasure and pain similar to ours, and that (2) they are not dissipated after death.

11—SPIRIT-FORCE DISTINGUISHED FROM THE SO-CALLED FORCES OF NATURE

It is hardly necessary to observe that the spirit-force is not the result of a combination of the other forces of nature. From a theoretical point of view such a conclusion appears to be inconsistent with the existing condition of the other forces of nature, as there is not a single force in this universe which manifests itself in its various recognised forms without a substratum of the same force in the creation, and the same remarks should apply to the spirit-force. The following illustration will establish the proposition we have enunciated above. A candle is ignited and bursts forth into a flame. If one were to look at combustion alone which produces the flame, the inference would be that combustion, independent of everything, is the cause of the flame. But such is not the case. It is the specific heat of the constituents of combustion that is manifesting itself in an accentuated form.

This specific heat is the substratum without which no manifestation of heat is possible, and the same remarks apply to all the other forces of nature. Applying the analogy to the spirit-force, the inference is, that there is a substratum and reservoir or source of the spirit-force in the creation. Argumentation by analogy is not, however, always conclusive, and concrete facts should therefore be always sought in a scientific research. We have already emphasised in Article 10, the necessity for a scientific recognition or repudiation of the many extraordinary facts reported about spirits by investigators into the phenomena of spiritualism, one of which is that there are disembodied spirits. If this fact be recognised by science, it will constitute a proof of the most positive character that the spirit-force is not dependent upon the physical environment for its existence. Furthermore, if it be recognised that disembodied spirits can have access to places where access would

not be possible by ordinary actions in the three dimensions, the fact of disembodied spirits being endowed with subtle functions, which are more or less akin to those of ether, is also established. Instances are not wanting, which show that disembodied spirits enjoy an immunity from heat and cold which is not to be found in the physical frame. This would corroborate the statement that the spirits possess ethereal or astral bodies, for heat has very little effect, if any, on the ethereal frame, as the temperature of ether is said to be not subject to any appreciable variations by the passage of heat-rays. In these circumstances, the existing germ theory, which assumes it as an axiom that beyond a certain degree of heat-temperature the existence of germs is impossible, will require modification. We shall have to limit the theory to physical germs, but it cannot universally be extended to ethereal and other subtler germs of life. A further inference may not

be improperly drawn that the coarser forms of physical life found on this earth have been derived from the subtler planes, which are not within the scope of the physical senses, and which are as full of vital activity and manifestations as our own planet. This view, if accepted, upsets the present germ theory, and physical germs should no longer be held to be the initial seeds giving rise to higher conditions of life. On the contrary, they would have to be treated as extremely feeble and diffused emanations from higher sources and planes of spirituality. Such a theory would also correspond with the facts found about the other forces of nature in this world, as heat, light, etc., are emanations from higher sources.

It is a matter of further observation, drawn from many authenticated cases, that the spiritual functions, including the intellectual faculties, are immensely enhanced during conditions of trance when the physical functions are not

working. In such conditions, coming events, and occurrences taking place at great distances, are correctly stated. The inference, which we may naturally draw from the above observation, is that a further liberation of the spirit from the subtler frames may result in the manifestation of higher functions still, and eventually in the manifestation of the essence of the spirit itself. In such a condition, the spirit-entity would become a focus and source of pure intelligence, energy, and bliss.

If we look at the various forces of nature, leaving out for the present the spirit-force, we find that they are dependent for their existence upon the media through which they manifest themselves. On the elimination of the medium, peculiar to each, the energy of course remains, but the previous form in which it was present disappears. Take for instance the case of chemical action. It is due, as is well known, to the exchange of molecules,

atoms, or ions. If there be a region beyond the atomic and the ionic spheres of creation, chemical action in the form in which it is found here will not be possible. Again, take the case of electricity. If electric force acts through a medium, this implies that there is a plane *from* which the force acts, and that there is another plane *upon* which it acts. These two planes cannot be treated as one and the same, inasmuch as the electric force would then be always acting in the plane it resides in, and there should not be a latent condition of it. If the proposition we have enunciated above be correct, the two planes in question would be distinct from each other, and would be similar to two different planes of the dimensions we are familiar with. Like any two of the ordinary dimensions, they would, for example, be separate and yet allied with each other. The lower plane would be in a state either of kinetic action, or of quiescence, in accordance

with the presence in, or absence from, it of the force from the higher plane. If this lower plane be, in the case of electricity, that subtle substance known as ether, the inference is irresistible that it does not pervade all space, but that it is confined to a sphere of its own. It appears to be necessary to observe here that we should not fix the limits of the space of creation to the three dimensions we are familiar with. There are other dimensions besides these three, and we should, we think, modify our conception of the universe as it presents itself to us accordingly. Spheres of far greater expanse and subtlety than those within our observation, which permeate and envelop everything presented to our vision, exist unperceived and unknown. There are numerous cases which show that action has taken place through them, as it was not through the three known dimensions. We shall speak more about this in the Part dealing with the evolution of Creation (*Rachaná*).

If we analyse the other forces of nature it will not be difficult to show that their existing forms vary with the change of media. As a further illustration, we will take up the case of heat. It is a more or less recognised fact that the passage of heat through the ethereal medium hardly affects the temperature of the latter. The inference from this fact may not be unfairly drawn, that the constituents of the heat-condition are different from those of ether, and that they have very little, if any, affinity with each other, so far as the heat-condition is concerned. This clearly proves that heat is not an ethereal phenomenon, and that the ethereal ion does not take part in it. But other forms of matter known to us are affected by heat. Our theory is, that heat represents the disintegrated particles of matter midway between ions and ordinary elemental matter. Whatever disintegrates atoms produces the phenomenon known as heat, although

the disintegrating cause may not be heat itself. Energy in all its aspects can produce such disintegration, and its passage through atomic regions is therefore accompanied by a manifestation of heat. Electricity, which is highly charged with energy, is void of heat, but it produces heat when it manifests itself on the atomic plane. Now, eliminate the disintegrated condition of matter which we have spoken of, and the phenomenon of heat is gone. The line of argumentation indicated above establishes, we venture to think, the proposition, that the various forces of nature are entirely dependent for their existing forms on the media they act through.

12—THE FIVE ELEMENTS OF THE ANCIENTS

This disintegrated condition of atom was the fire element of the ancients. The other four elements also were not the crude and rudimentary forms of matter,

as they are commonly understood to be, but were the four other conditions of matter, viz., solid, liquid, gaseous, and ethereal. Thus the five elements of the ancients represent the five conditions of matter in a highly scientific series.

13—SPIRIT, THE PRIME FORCE

We now commence an examination of the spirit-force. Applying the process of elimination of media, which has already been applied to the other forces of nature, to the spirit-force, let us ascertain as to what happens to the latter force. For this purpose, an examination of the conditions, which take place at the time of death and that of trance or coma, etc., appears to be suitable, as in the case of death there is a complete elimination of the physical body, and in the other cases, the physical form is inoperative.

The ordinary characteristics of the spirit, as observable by us, are :—

(1) intelligence,

(2) feelings of pain and pleasure, which are parts of the sensory action by which perception takes place and which gives rise to volition and motor action in many instances,

(3) thoughts and other subjective phenomena, and

(4) vital energy, which causes that process of assimilation that results in the construction of the physical frame.

Now, all these characteristics are possessed by disembodied spirits when they manifest themselves as guardian spirits, ghosts, hobgoblins, etc. The same remarks apply to the case of trance. Over and above these characteristics, the elimination or the cessation of the functions of the physical medium results in spirits being endowed with higher powers of senses, foresight, access to a plane which is different from the planes of the three dimensions, etc. This leads to the

irresistible conclusion that, contrary to the case of natural forces, the entire functions of the spirit-force remain unaltered by the elimination of media. From what we have stated above, it should not be inferred that all spirits on their death are relegated to the species of disembodied spirits. We shall later on dwell at length upon the conditions which take place at the time of death (vide Part III, Art. 114), and explain the laws which determine the future states of spirit-entities of the innumerable classes found in creation. The object of our argument is merely to show that the elimination of the lower media of spirit does not produce a change in the inherent functions of the spirit-force. On the contrary, such an elimination adds to their potentiality. We have already stated in Article 9, that mind is an instrument through which the spirit performs its subjective functions. It is, accordingly, also one of its media of action. Later on

we shall show (vide Article 21), how the spirit-force can perform its inherent functions without the aid of mind. Meanwhile, it will serve our purpose to push our argument a step further, and to state that at each step of elimination of the media, that surround the spirit, its inherent functions manifest themselves in a highly increasing progression, and that eventually the spirit-force comes out unalloyed as the source of prime energy, intelligence, and bliss.

If this reasoning is correct, the inference is that all the forces of nature are dependent upon the spirit-force for their existence. The accuracy of our argument is corroborated by an observation of the process of germination and development of animal and vegetable seeds. So long as the spirit-force is present, the various forces and the elements of nature act in harmony and are helpful to the growth and sustenance of the body, but the moment the spirit makes its exit, a

contrary state supervenes, and the same forces and elements act for disintegration and eventually go back into their old condition. If this be true in the case of a spirit-entity, *a fortiori*, it holds good in the case of the Universal Source of Spirit Who is the True Supreme Creator. The entire creation has been brought into the condition of cosmos by the impact and action of His spiritual currents, and the immutable and all-wise laws have been fixed for the sustenance and economy of the creation by the same cause.

14—THE SUPREME SOURCE OF SPIRIT

We have explained in the preceding portion of this treatise that the spirit-entity is endowed with bliss, intelligence, and energy. We propose now to depict a hypothetical case of an extreme condition of bliss, etc., of a spirit-entity. This will enable us to form some idea, though it may be very insignificant and rough, of the condition of the Prime and Supreme

Source of Spirit, the True and August Supreme Creator. It is possible to conceive of conditions of enrapturing imagery, of penetrating and refulgent intelligence, of intensely charming music, of glorious beauty, and of the exquisite joys of other senses, which may produce extreme states of ecstasy in individual cases. Now, if the human entity, which is a most insignificant ray of spirit and almost a non-entity, possesses the potentiality of the various kinds of enrapturement we have depicted above, what must be the inconceivable state of bliss, intelligence, and energy of the Supreme Spiritual Source. It is His region which is entirely one of energy, joy, and bliss, free from all mutation and dissolution, and immortal. The relation of the Supreme Source of Spirit and His region, with the other regions of creation and their denizens, is discussed later on. Meanwhile, it would be sufficient to mention that His spiritual rays are present

everywhere, but that His region is distinct and away from the region of matter and mind. This demarcation does not introduce an element of the finite in the Supreme Creator, just as the presence of a cloud in the sky does not produce a limitation in the latter. (This is discussed at length in Part III, Art. 79).

15—THE OBJECT OF RELIGION IN VIEW

We find now, where and when it is possible to attain the object of religion stated in the opening pages of this volume. When the spirit gains admission into the purely spiritual regions of the Supreme Creator, then it becomes immortal, freed from pain and opposition of every description, and remains absorbed in everlasting rapture of the Supreme Bliss of the majestic vision of the Supreme Creator.

16—SPIRIT AND ITS SOURCE

We have now reached the stage where it becomes necessary to determine the region of the Supreme Creator, and also

the present location of the traveller, the spirit-entity, to that region; as unless these two matters are settled, there can be no definiteness and practicability in the means undertaken for the performance of the journey. As we have stated that the spirit-force is the source of prime energy, and that the other forces of nature are dependent for their existence upon it, it would not be incorrect to infer that many common features of similarity would be found in the spirit-force and in the other natural forces. It would not therefore be unjustifiable for us further to infer that the spirit-force, like the other forces of nature, partakes of the influences of its original source, and that whenever it converges and forms its focus, the conditions brought about are, to some extent, similar to those present in the original source, the similarity being complete when the converging lens or mirror does not introduce an element of obstruction. In the physical universe, such a

complete likeness is very rarely met with. A very near approach, however, is to be found in the human form which is the most developed condition of sentient entity on this earth. In short, the study of the human cosmos would be the most practical and convenient method for a comprehension of the universal cosmos, and for determining roughly the various parts into which the creation has been divided, and for finding out the region of Supreme Bliss. The study of the vast expanse of objective creation, even with the aid of the best appliances, would be futile, as the scope of the physical senses does not extend even to many of the lower subtle planes that exist in creation. A proper examination of the spiritual emanations is, therefore, the only practical course of research for the object we have in view.

17—THREE MAIN FACTORS OF HUMAN EXISTENCE

An analysis of the human body and its

subjective functions discloses three main factors in the economy of human existence :—

I. The human frame and the appended senses, composed of solid, liquid, gaseous, calorific, and ethereal conditions of matter, together with the non-intelligent forces of nature, generated by the action of energy through the medium peculiar to each.

II. The mind associated with *antahkaran* (internal constitution) consisting of four functions, viz., (a) responses at the mental plane, which give rise to thought: (b) the spiritual or the attention-currents, by means of which thoughts are projected to their objectives and are associated with them : (c) intelligence, which is the source of comprehension and which is the lustre shed by the convergence of the spiritual current : and (d) the

ego, which differentiates its comprehension from that of others.

III. The spirit-force, which gives vitality to the other two main factors and without the help of which the other two factors would remain dormant and inoperative.

18—SIX SUBDIVISIONS OF HUMAN FRAME

Besides the three main factors referred to in the preceding Article, which represent three grand divisions, as it were, of the microcosm, six subdivisions are further observable in the physical frame :—

(1) The ganglion at the rectum—it performs the function of ejecting effete matter.

(2) The ganglion at the organ of reproduction—its main function is that of reproduction, that is to say, the formation of the seed which will eventually develop into the physical frame.

(3) The nervous centre at the navel—

it regulates digestion and furnishes physical material for the whole frame.

(4) The ganglion known as the solar plexus which is situated at the lower end of the sternum—it regulates the economy of the entire human frame and is the region of feeling. Cases are not unknown where the collapse of the action of the heart and the cessation of the pulse did not affect the functions of this centre. The feelings and the sensory and the motor actions continued in such cases for some time, although the action of the heart had stopped. A shock to this centre resulting in a cessation of its functions would, however, lead to a complete collapse of the physical frame and of its subjective functions.

(5) The ganglion at the throat—it regulates subtle respiration.

(6) The ganglion situated midway between the two eyes, three quarters to one inch from the root of the nose inwards—it is the seat of the spirit.

The functions of the four lower ganglia are more or less manifest, those of the other two can only be verified and realised by the performance of the spiritual experimentations and methods prescribed later on. In the course of performance of these processes, the various stages of spiritual withdrawal preceding and attending the phenomenon of death are gradually undergone in a fully conscious condition, and the experiences gained during such training furnish ample practical tests of the accuracy of our statement. If, hereafter, some scientific methods be discovered, by means of which the lifeless and the living portions of the body of a dying person could be distinguished, the application of such a test to the statement made above, would corroborate our

statement and would perhaps be more satisfactory from a scientific point of view.

19—THE SENSORY AND THE MOTOR CURRENTS

There are two main currents for the working of the physical frame, the senses, and the six ganglia referred to.

I. The current which conveys the impressions within, and which imparts vitality for necessary assimilation and growth. This is the current of the spirit. Its tendency is inward and attractive. It manifests itself into two main forms, (a) sensory and (b) structural. The first form is found in animate creation, endowed with subjective functions. These functions work by means of nerves and other subtler vehicles. This is the higher form of the spirit-current, and we shall discuss the conditions of this

form at length in the Part dealing with the evolution of creation (*rachaná*). The second form, though of a lower order, is indispensable for the purposes of creation. The co-relation of these two forms will be found fully explained in the Part referred to. In animate existence, the second form is subordinate to, and dependent upon, the first form for the performance of its functions; as a complete disappearance of the sensory form from the physical and subtler planes would result in a cessation of the structural function, and thus eventually lead to a collapse of the structural frame.

II. The other current is the current of reaction, giving rise to volitional, motor, ejective, and destructive actions. It regulates the outward economy both objective and subjective of the human frame;

and the mind is the centre from which this current springs up. In vegetable existence, the volitional function is entirely absent, and the motor, too, is mainly found only in the form of growth ; the last two functions, however, are as strong, if not stronger, as in animal existence. The mind-centre, which in its kinetic form is associated with subjective functions, is latent in vegetable life—so, too, the spirit-centre, so far as subjective actions are concerned. Like the structural form of the spirit-current, the mind or the outward current is also dependent for its action upon the spirit-force, as all work performed by the outward current comes to a standstill when the spirit-current is wholly withdrawn.

It is clear, from what we have stated above, that the mind and the spirit-

currents have, by their joint action, produced the physical frame and the six ganglia, the spirit furnishing the energy, vitality, and subjective functions through the mental plane.

20—THE REGION OF UNIVERSAL MIND AND ITS SIX SUBDIVISIONS

How the feelings and predilections and prejudices of the mind affect the corporeal frame may be explained by the following illustration. A person is short-tempered and flies into rage, in and out of season, at trifles. The muscles of his face, by being constantly worked into a particular groove during fits of anger, permanently retain that form; so much so that they are carried to his progeny. This illustration, when reduced to a proposition, implies that the prevalent impulse of mind is reflected upon the physical frame, and that it is further carried forward in the process of procreation. If this proposition holds good in the case of temporary conditions

affecting the individual, mental, and spiritual planes, *a fortiori*, it applies to the universal creational planes and centres of mind and spirit. From the line of argument we have adopted above, it would follow that beyond the regions of creation corresponding to the regions of the six ganglia in the human microcosm, there must be a vast region of Universal Mind associated with spirit, and that it comprises six subdivisions similar to those found in its emanations in the corporeal frame.

The region, referred to, is technically known as 'Brahmand,' which in its literal sense means the egg-shaped sphere of Brahm (Universal Mind). The region of Brahmand also includes the region known as *Para-Brahm Pad* (region beyond that of Brahm). Without the inclusion of this latter region into that of Brahmand the series of the six subdivisions of Brahmand would be incomplete, and the correspondence of the six subdivi-

sions in the individual frame with those in Brahmand, of which the former are reflex images, would no longer be possible.

We have stated in Article 18, that the spirit-centre is situated in the sixth ganglion, and that the fifth and fourth ganglia are the seats of subtle respiration and mind respectively. The nerve-centres observable by us in them and other ganglia are made up of physical constituents, while the respective force-centres which are associated with them are subtle. These force-centres hold communion with their respective subtle planes in creation. It is also observable that the spirit or vital energy has been supplied to these nerve-centres through the mental plane, as a complete stoppage of the functions of the fourth or mind ganglion will result in a collapse of the physical frame. The six ganglia are accordingly worked by the spirit-centre in conjunction with mind. The same remarks apply to the six subdivisions of Brahmand. In accordance

with this view, there must be a vast spirit-centre associated with mind in the region of Brahmand. Beyond its existence, nothing positive is, however, known about this centre to the Vedic religion or rather to the Vedanta philosophy. Allusion has accordingly been made about it by a negation only. This is known to the Vedas as the *neti* (not this), and is the same as the Para-Brahm region. It is, however, as separate from Brahm as our spirit-centre is separate from mind. But they are associated with each other like individual spirit and mind. The apparent contradiction involved in the above statement may be removed to some extent by applying to it the analogy of the concomitant association and separation of the various dimensions. The third dimension, for example, is associated with the second dimension, and is yet away from the latter. The association takes place at the juncture of the two dimensions ; but the association alone is not sufficient for a comprehension

of the higher dimension. This is the reason, why the manifestation of actions from a higher dimension upon those known to us is not sufficient for a study of the higher dimension, although such manifestations prove the existence thereof. A similar cause led to the non-comprehension by the Vedic religion of the spirit-centre we have referred to, as from what we gather of the esoteric teachings of that religion, its knowledge does not extend beyond the sphere of Brahm (Universal Mind). We have discussed at great length the conditions and details of the spirit-centre in question in the Part devoted to creation. Our object in referring here to the Vedic and Vedantic allusion to the centre in question is to remove the misconception, which would otherwise arise in comprehending the term 'Brahmand,' as used by us. We use it in a more comprehensive sense than that accorded to it by the Vedic religion, and the term includes *Para-Brahm Pad.* The Vedic

expression does not include this region. The three higher spheres of Brahmand in accordance with our religion, which corresponds to the esoteric religion of Saints, such as Kabir Saheb, Jagjivan Saheb, etc., are 'Sûnna' (spirit-sphere), 'Trikuti' (the place of three prominences), and the 'Sahasdal Kamal' (the thousand-petalled lotus). The presiding Deity of the first sphere is 'Akshar Purush' (the Imperishable Deity). He is associated here with the highest form of the Universal Mind (Brahm), technically known as 'Purush' (Deity). The Purush (Brahm) after receiving the necessary spiritual energy from 'Akshar Purush' here acted upon Prakriti (Nature) and produced the sphere of Brahmand. As we have, at great length, described these spheres and the functions of these deities, etc., in the Part dealing with creation, we shall merely mention the names of the presiding deities of the remaining two of the higher set of

the spheres referred to, and also the correspondence of those spheres with the ganglia in the human microcosm. The presiding deity of Trikuti is 'Brahm' and that of the next lower sphere, 'Niranjan.' Thus, there are three forms of Brahm, and they are technically known as, *abyákrita* (unmanifested), *hiranyagarbha* (gold-bed, *i.e.*, manifested source), and *birát* (manifested mass). This corresponds with the three forms of our mental ego found in deep slumber (trance), dream, and the wakeful conditions. As the form of the ego is not ordinarily manifested in deep slumber, we have mentioned the extraordinary condition of trance to prove our statement, inasmuch as the manifestation of the ego takes place in that condition, and it is higher than that of deep slumber. These three forms of the individual ego are known as, *prajna* (latent consciousness in deep slumber, *i. e.*, in instrumental form), *téjas* (consciousness in dream, *i. e.*, in subtle form), and *bishwa*

(consciousness in the wakeful condition, *i. e.*, in gross form). The individual spirit and its centre are, of course, separate from these three forms, although they impart vitality to the entity. The three higher ganglia in the human frame are associated with the three forms respectively. The ganglia and the individual forms in question correspond to the three higher spheres of Brahmand and the three forms of Brahm.

The three lower spheres of the region of the Universal Mind are the centres or spheres of destructive, generative, and preservative qualities. The destructive quality removes effete matter. He is the 'Shiva' of the *Shástras*, the centre of destructive activity. The power of assimilation and subsequent generation is the generative quality known as 'Brahmá.' The third, viz., the preservative quality or 'Vishnu,' supplies spirituality and energy to the two other qualities and preserves a proper equilibrium in their actions. The

reflections of these qualities are to be found both in the animate and in the inanimate existence. The cohesive force, which maintains the forms of the various elements and their compounds, is the preservative quality of inanimate existence. The process of destruction which is ever in progress in demolishing existing structure, and the ionic flow which reconstitutes atoms and molecules of various bodies, are the other two qualities in the same form of existence. In the vegetable and the animal kingdom, the reflex images of these qualities are much more marked. The reflections of the higher forms of Brahmand are not traceable in inanimate existence, as spirit-force endowed with subjective functions is latent in that form, and the higher forms are peculiar to the subjective condition of the spirit-force. In animal existence, the ganglia at the rectum, the reproductive organ, and the navel are the manifest centres of the three qualities referred to,

while in a lesser degree they are found as the flower-leaf-and-bark-casting, the seed-forming and the growth-sustaining functions in the vegetable existence. From what we have explained above, it is clear that the correspondence of the six subdivisions of Brahmand with those of the human frame is complete, and we now proceed further with our enquiry to find out the region of pure spirit, the object of our religious research.

21—THE REGION OF PURE SPIRIT

We have seen that the individual mind is subordinate to the spirit-entity, and that it receives the necessary energy and intelligence from the spirit for its action, and that it is also associated with the individual spirit. The same remarks apply to the region of the Universal Mind. The observations made above, although they throw considerable light on the internal relation between spirit and mind, are not alone sufficient to determine the position

occupied by the regions of pure spirit in creation. We accordingly proceed to investigate the subject from other points of view.

We have shown in Article 13 that the elimination of the physical frame, including its various subtle forms, of an individual spirit-entity results in the enhancement of its various functions and also in the acquisition of new powers. We have further shown in Article 9 that the mind is an instrument through which the spirit performs its various subjective functions, and that the former becomes inoperative on the withdrawal of the spirit-current from it. The inference from this proposition is that the individual mind is a medium of the spirit, entirely similar to the corporeal medium. The elimination of the mental medium from the spirit-entity would accordingly lead to the same results as take place in the case of elimination of the physical frame. Functions of a purely spritual order, of

which the mental functions are the reflex images, would then manifest themselves, and the scope of these functions would be immensely greater than that of the mind. The three main inherent attributes of the spirit-force, which are prime energy, intelligence, and bliss, would be the predominant characteristics of all spirit-functions, and pain would be unknown. If we apply the conclusion arrived at to Brahmand, the *a posteriori* inference would be, that the elimination of the medium of the Universal Mind from the Universal Spirit-Centre would bring out the region of pure spirit, and thus enable us to locate in creation the goal of our research. The case is, however, to some extent, otherwise, as the inference, referred to, does not indicate why Brahm was created and associated with the Universal Spirit-Centre and why he should be at all disassociated from that Centre. This subject is explained at great length in the Part devoted to creation.

For the present, it will serve our purpose to state briefly that the pure spiritual region, which is beyond Brahmand, also contains six subdivisions. It was in consequence of the existence of these divisions that the impact of the pure spirit-force upon the region of Brahmand produced six similar subdivisions in it.

22—CORRESPONDENCE AND COMMUNION OF THE MICROCOSM WITH THE MACROCOSM

The correspondence and communion of the microcosm with the macrocosm takes place by means of apertures in the microcosm. The main factor of the communion is, however, the spirit or the sensory current permeating these apertures. The communion and the consequent perception are effected in the manner indicated below. We will take up the case of the sense of touch first. The corporeal constituent of the physical frame is the instrument of this sense, and

when it is affected, the feeling of touch, whether it be agreeable or otherwise, is experienced. We have used the term, referred to, in its most comprehensive sense, including flesh, skins, muscles, bones, etc. The action upon this instrument is conveyed within by means of the sensory currents present in its pores which are to be found everywhere. If these pores were shut up, or if the currents were withdrawn from them, there would be no feeling of touch. A similar action takes place in the case of the other senses. Each has an instrument peculiar to it, and also contains a constituent similar to that of the object perceived by it. With this constituent the sensory currents are associated. Take for instance, the case of the sense of sight. There is light in the optic nerve, and this is the peculiar constituent of the sense of sight, by means of which a communion with the outward light takes place, and the latter is perceived. To make the

proposition clearer, we would analyse the effect of light on the sense of sight. After penetrating the crystalline lens, light produces the images of outward objects upon the retina. The perception of these images takes place thereafter by means of the optic nerve and of the sensory currents present in that nerve. The optic nerve which is phosphorescent contains light, and by means of it, the communion with the outward light is established. The process of perception is then completed by the sensory currents. The above remarks hold good, with the necessary changes, in the case of the other senses also (vide detailed explanation of this subject in Part III, Art. 97). The law accordingly is that, for the perception of the macrocosm, the spirit-current must be associated at the proper apertures in the microcosm with substances and powers similar to those that exist in the macrocosm. Communion between the various spheres of creation and the nervous

centres which correspond with them is established in accordance with the law specified above. To effect such a communion, a special course of training is, however, necessary, as by means of such training alone the innermost functions of the nervous centres (which ordinarily lie dormant) are developed and brought up to that condition in which correspondence is possible. In the macrocosm, the presiding deity of the lowest sphere of creation is 'Ganesh,' the son of Shiva, the destructive quality. If the inner aperture and functions of the lowest nervous centre which corresponds to this sphere be developed, communion with the sphere of Ganesh and with him would be established, and the devotee would acquire to some extent the functions and powers of Ganesh. Similarly, the remaining five nervous centres of the human frame can be brought into communion with the five spheres of the macrocosm. The part of the creation, which is within our view

and which contains the sun, planets, etc., etc., and the stars, contains six main subdivisions or spheres. They correspond with the six nervous centres referred to. Beyond this part of creation is the region of the Universal Mind, which cannot be perceived by the physical senses, or any appliances appertaining to them. Details of these divisions of creation and of the purely spiritual region are given at great length in Part III. At present we shall merely explain how communion is possible with the regions of Brahmand and with those of the pure spirit.

23—THE BRAIN AND ITS FUNCTIONS

In the structure of the human frame the brain is the most extraordinary organ. The functions of all its parts are, however, not quite understood. Different parts of the brain have no doubt been mapped out with reference to the parts they play in regulating the lower structure. For instance, there is the speech-

centre in the brain, the centre which regulates locomotion, etc., etc., but the knowledge we possess of the functions of the brain is of a most superficial character and is quite incommensurate with the economy of this wonderful apparatus. In support of our statement we would make the following observations. A person goes into the condition of trance, or is rendered senseless by the administration of chloroform. The substance of the brain (both grey and white), which appears to be the source from which all lower nervous centres have been generated, also becomes insensitive and shares the condition of the rest of the physical frame. The inference from this observation is that the spirit-centre is not in the substance of the brain, and that its focus is situated in a plane altogether different from the plane of brain-matter. Another inference from the same observation is that the plane of sensory action is also other than that of the substance of

the brain. In the lower animals, a perceptible diminution is traceable in the functions of the brain, and a stage is reached where the animal becomes entirely independent of the brain for its existence. If we go further down in the scale of creation, all trace of the brain entirely disappears, and yet the process of assimilation and other concomitant functions of life exist. In the vegetable kingdom the nerves and the ganglia do not exist, and yet growth and sustenance of vegetable existence take place. This clearly indicates that the nerves, the nervous centres, and the brain, which is, as it were, the reservoir of nerve-power, have other important functions to perform which are distinct from the functions of growth and sustenance of the physical frame. Those functions are subjective, and perception and volition are the two main branches thereof. The powers of perception and volition are, however, not *always* dependent upon the nerves, etc.,

for the performance of their functions. This is proved demonstratively in the case of disembodied spirits (vide Articles 11 and 13). The cessation of the functions of nerves, etc., during trance, etc., which is attended at times by a manifestation of powers which are not ordinarily found in the normal state of human life, corroborates the same truth. These extraordinary powers clearly indicate that the human frame is possessed of potentialities which may by proper training endow the devotee with functions possessed by disembodied spirits and by higher beings. Thought-reading, and the power of abstracting articles from such places as do not admit of access, are instances which corroborate our statement. These instances are instructive otherwise also, and show that the scope of the subjective economy of humanity is very much wider than that we assign to it. As we shall presently explain, these observations give us a clue to the secrets of the microcosm.

The ordinary functions of the human frame, including the entire nervous system, consist of the life-giving, life-sustaining, and the responsive powers. This proposition broadly includes all the ordinary physical and subjective conditions of human life. Underlying the planes of these functions, there are subtler planes within the nervous system, and the innermost part of each nervous centre is associated with the subtle plane peculiar to it. When these subtle planes are acted upon through the nervous centres, the communion with the macrocosmic spheres corresponding with them is established, and the powers of the presiding deities of these spheres are imbibed. The brain from which all the lower nervous centres have been generated is similarly associated with very subtle planes. They do not belong to the part of the creation within our vision, but to the higher regions of creation, viz., to those of the Universal Mind and of the source of the pure spirit,

the true Supreme Being. By developing the latent powers of these planes in the brain, communion can be established with Brahm and the true Supreme Creator. This function of the brain constitutes the supreme importance of the organ in the economy of the microcosm. We now proceed to indicate where the subtler and higher planes, referred to, are associated in the brain.

24—THE BRAIN AND ITS APERTURES

In the fissure between the two lobes of the brain there are twelve apertures, which provide the means for communion with the six subdivisions of Brahmand and with the six subdivisions of the purely spiritual region. The apertures appertaining to Brahmand are to be found in the grey matter, and those appertaining to the purely spiritual region, in the white matter. So far as the matter of the brain is concerned, whether it be grey or white, it is of very little importance. The

innermost quarters within them, by means of which the microcosm is associated with Brahmand and the purely spiritual regions, are of supreme importance, and they are indispensable in our research. The following illustration, although it is rather of a rough character, will make our purport clearer. There is a slit in a wall of a dark room by means of which solar rays find access within. The opening itself is not composed of the materials of the wall, but it is in it. A person placed in this room would have to resort to the opening for holding communion with the rays and for getting out of the room, if he could become so subtle as to ride on the rays. Similarly, the innermost localities of the apertures of the brain, referred to, will have to be sought for holding communion with the higher spheres, and for eventually gaining access into the regions of Brahmand and those beyond them. The explanations given above are necessarily in the nature of *ex cathedrâ* state-

ments, but they can be fully verified by the performance of the experimentations or devotional methods prescribed for the development of the brain-centres.

25—PRACTICE OF DEVOTIONAL METHODS ATTENDED BY INCREASED VITAL ENERGY

We would remark here that the devotional methods or experimentations, prescribed for holding communion with higher spiritual spheres, result in increasing the vital energy and also in infusing spirituality of the higher planes into the devotee. His physical frame, thus, benefits by the increase of spirituality, and eventually the diffused spirituality of the devotee, while he is in a condition of trance during the devotional practices, is sufficient for carrying on the functions of the human body. The proposition we have stated above may be confirmed by the analogy of the diffused light of the sun, which is stronger than any ordinary light we can produce. The practice, we

have referred to, keeps the devotee ever conscious of what is taking place within him and also of outward occurrences. Even when the stage of death is reached, the power of consciousness is not affected. At that stage and thereafter, his connection with the physical frame is somewhat similar to that of a body possessed by a disembodied spirit.

PART II

Methods for Spiritual Development and for the Elevation of the Spirit

26—SPIRITUAL DEVELOPMENT

OUR survey of the correspondence of the macrocosm with the microcosm is now complete. The location of the spirit-entity and the region where it will attain supreme and everlasting bliss have also been determined. The means and methods for reaching that region and for traversing the intervening spheres and space remain to be found out. They are explained below.

The preliminary step for the commencement of the journey is the development of the inherent powers of the spirit. It will then be endowed with the necessary energy for going up to the spiritual region. Since the spirit has made its advent into the material regions of

creation, the impressions upon it and its responsive actions are those appertaining to the material or lower worlds. Its outward currents, namely, those associated with mind and matter have, accordingly, derived energy and strength, while the inward spiritual force has remained latent. If inward impressions be produced upon the centre of spirit similar to those appertaining to the outward currents, the latent powers of the spirit will be developed, and the spirit-entity will be endowed with the necessary impulse and energy to commence the journey to higher regions.

27—SOUND, SIGHT, AND SPEECH—ESSENTIAL FACTORS OF EXISTENCE

Before we explain the principles of the methods* prescribed for the concentration or the development of the spirit-force and for its elevation to higher regions,

* The actual methods are explained at the time of initiation after the conditions imposed for initiation have been accepted. These conditions are specified fully in Art. 74.

we would make a small digression. The object is to elucidate the proposed explanation.

The main media for the experience of the physical world and for expressing our experiences are the senses of sound, sight, and speech. These, thus, constitute the initial means for the supply of the needs of the physical frame. Further, if these three functions were to become inoperative, the subjective powers would either disappear or they would undergo considerable deterioration, and existence would be short.

The above remarks apply also to the senses and the subjective functions of the subtler and higher planes. But as they do not take an active part in the maintenance of the physical frame, their inoperative condition does not affect the physical existence. As these functions are not subjected to any regular training or exercise in the microcosm, they lie dormant, and the purpose for which they are

provided in the human economy is not served. The methods of devotion and training, prescribed in the religious system we are explaining, represent three different forms of spiritual exercise for the development of each of the three functions in question respectively. The three forms of the exercise are :— (1) utterance of the spiritual name by the spirit-current, (2) contemplation of the spiritual form, and (3) attentively listening to the spiritual sound.

As disembodied spirits at the time of their apparition on the physical plane perform the three functions, referred to, on that plane, *a fortiori* they are possessed of subtler powers of the same description. It is by means of these powers that they become cognisant of occurrences which are beyond the scope of the physical senses. The functions of sight, hearing, and expression are not therefore confined to the physical planes known to us ; they also exist in the subtler planes, and their scope

is much greater than the scope of the same functions on the pyhsical plane. The methods of spiritual exercises, we propose to explain, are not therefore imaginary, and the same trials should be accorded to them as those accorded to scientific principles.

28—THE THREE DIMENSIONS NOT AFFECTED BY CREATIONAL FORCES

In the economy of creation, each set of three dimensions is separated from each other in such a manner that the creational forces of different intensity and subtlety, peculiar to each, do not affect any other set. Without an arrangement of this description, the gradational arrangement of creation would not be possible, and the advent of higher powers on lower planes would produce results similar to those produced by electric currents when resistance is encountered by them in the course of their action. In Part III, dealing with creation, we have fully described how the various sets of three different dimensions,

etc., are related to, and separated from, each other. The object of our present remarks is merely to point out that the immense creational powers, acting through planes ordinarily not known to us, should not be ignored. These powers, as shown in Part III, are accompanied by tremendous sounds, and their effect upon the devotee is immense when his subtle faculties of hearing become sufficiently developed to perceive them.

There are two classes of sounds :—

(1) the spiritual sound, whose tendency is inward and attractive, and

(2) the material and mental sound, whose tendency is of an opposite character (for full explanation vide Art. 64).

29—SOUND—AN EXPRESSION OF THE FORCE PRODUCING IT

We would observe here that all sounds are more or less imbued with the characteristics of the force which produces

them. Take, for instance, the case of reports produced by gunpowder or by any other highly explosive substance. When the explosion takes place, a very large quantity of gaseous substance is at once generated at one spot. The result is a sudden and powerful shock to the surrounding media. The suddenness and the intensity of the shock become a prominent component of the report, and the peculiar sound which accompanies it unmistakably indicates that component. In the case of articulate sounds also, the proposition enunciated above holds good. The subjective conditions which give rise to articulate sounds are represented in them, and the manifestation of feeling by this method varies in accordance with the character and intensity of the generating impulse. In the brute creation, where the spirituality is of a low order, the sounds denote only rudimentary feelings; but, in man, the intonation can be adapted to the expression of highly intellectual thoughts

and of beautiful imagery. The effect produced by the utterances of a man of genius is an illustration of the truth. Ordinary persons, too, when they are vigorously swayed by passions and feelings, give expression to them in such language and tone as cannot be mistaken. The melting utterances of a mother to her infant, the sad sounds of lamentation caused by bereavement, the war-cries of warriors, are other illustrations of the effect of feelings in articulate sounds. If insignificant humanity is capable of producing such great effects by means of sound, how immense must be the spiritual effect of that sound which accompanied the original outburst of the Prime Energy, viz., the spirit-force, in the beginning of creation.

30—THE COURSE OF SPIRITUAL SOUND IS ALWAYS INWARD

Our ordinary idea of an outburst is that some outward flow of force from the

centre to the circumference takes place in such cases. We have, however, used the term otherwise. By the spiritual outburst, we mean a manifestation of the Prime Energy which was latent previously. As the action of the spirit-force is inward and attractive, the effect produced by the sound which accompanied its manifestation must also have been inward and attractive. This original outburst has imparted its impress to all spiritual sounds, thus endowing them with the attributes mentioned above. When they are listened to, an inward stress of great intensity is accordingly felt by the spirit-entity. A regular performance of this method of devotion results in the spirit being inwardly attracted or drawn up towards the higher spiritual planes from which the spiritual sounds proceed. The sound-practice thus constitutes the process for the elevation of the spirit. Spiritual sounds are, however, very subtle, and they cannot be properly heard, until

the latent forces of the spirit have been developed, to some extent, by the other two modes of devotion explained below. The perception of the true spiritual sounds of higher spheres is an advanced stage of spiritual training. The performance of sound-practice is not, however, deferred for a long time on this account. It is commenced after the devotee has undergone training in the methods of contemplation and name-utterance for a period of six weeks or two months. An explanation of the methods of spiritual contemplation and articulation is noted below.

31—ORDINARY METHODS OF CONTEMPLATION NOT PURELY SPIRITUAL

The creation may be broadly divided into two divisions, the animate and the inanimate. As the highest form of animate creation in this world is man, it may be inferred that the contemplation of his form is the contemplation of the highest

spiritual form. Such is not, however, the case. The intelligence of man is operative only during the state of wakefulness. During dream it is under the sway of impressions, and it disappears completely when the premises of deep slumber are reached. The contemplation of the form of man, would not, therefore, be the contemplation of a pure spiritual form, but one of a physical form, possessed of a limited amount of intelligence and knowledge.

If we think of the Supreme Being as an infinite expanse, something like the ethereal sky, and contemplate Him in that form, it would be merely a contemplation of a subjective conception derived from physical experience. A contemplation of this description is not also, therefore, a pure spiritual contemplation.

32—ALL FEELINGS REFLECTED ON FACE

Before stating the true spiritual contemplation, we would, for the sake of

elucidation, make a small digression. It has already been stated in Article 20, that strong feelings are reflected upon the face, and that the reflections are engraved thereon if they are frequent. This proposition is not, however, confined to strong feelings; it holds good in some measure in the case of all feelings. Ordinarily, the reflections are noticeable in the case of strong feelings only; but men of experience and gifted people can read individual characters and also hidden feelings by means of facial peculiarties, that is to say, by means of the subtle reflections engraved upon the countenance. This establishes the proposition we have enuncited, and we now proceed with the subject under explanation.

33—RESPONSIVE ACTION EVOKED BY MEANS OF FACIAL EXPRESSION

Facial peculiarities and expression evoke responses somewhat similar to those

evoked by feelings communicated by means of sound. There are abundant illustrations in support of this observation. The affectionate responses of lovers towards each other, the hilarity evoked by the features of comic actors, are instances which will serve our purpose. Thoughts, viz., recollections of such expression also produce feelings of the same description. When such thoughts are regularly generated for the purpose of engendering spiritual feelings, the process is technically known as spiritual contemplation. It need hardly be remarked that a pure spiritual form alone would produce spiritual feelings, and we now proceed to find out such a form. A description of spiritual adepts of various classes and of their characteristics would be helpful in the research we have now in hand. We accordingly describe them below.

34—DIFFERENT GRADES OF ADEPTS

In the portion of this volume devoted

to the correspondence of the microcosm with the macrocosm, we have already explained that the communion with the various spheres of creation takes place by means of apertures in the various ganglia and in the brain. A person, who has succeeded in developing the six nervous centres of the physical frame (technically known as Pind), is an adept of the third or the material division of creation. He has not yet crossed the threshold of death, but has traversed the planes of dream, deep slumber, and trance. He is thus acquainted with the entire creation we see, including their subtle conditions. A person, who has reached the first sphere of Brahm or the Universal Mind, and who has overcome death, is a *Yogi*. Similarly, adepts who have access to the second and third spheres of Brahm, viz., to Trikuti and Sûnna, are *Yogeshwars* and *Sádhs* or *Mahátmás* respectively. Those who have access to the purely spiritual regions

beyond Brahmand (the second division of creation) are *Sants* (Saints). A Saint, who has reached the highest sphere of the purely spiritual regions, the abode of the true Supreme Creator or Prime Origin of Spirituality, is known as *Param Sant* (Supreme Saint).

35—SPIRITUAL CONTEMPLATION

All feelings of strong character are always due to a high state of excitement; but the highest pitch of frenzy to which humanity can be tossed does not approach the perturbations which accompany the passage of a spirit-entity from the ordinary plane of wakefulness to that of death and to the regions beyond it. As, however, the passage is inward, the outward manifestations do not appear to be so strong as those produced by ordinary conditions of excitement. In the stages preceding death, the muscles and the entire physical vehicle are, however, gradually twisted, and when death

supervenes, the effect of internal torsion, which is terrible, is unmistakably impressed upon them. The same conditions are very gradually produced by the performance of the internal spiritual experimentations or devotional practices. The physical frame of a devotee, accordingly, undergoes a complete change; and the constitution of his nervous system, muscles, &c., is so altered that no resistance takes place in the process of separating spiritual currents from the physical frame, *i.e.*, in undergoing the process of death. Outward marks of these changes are not entirely absent from the physical frame, although they are largely manifest in the subtler frames. The physical marks are specially noticeable on the forehead and in the eyes of an adept, and the effect of these marks on advanced devotees in producing concentration and sublimation of spirit is very remarkable. An adept who has reached Brahmand is beyond the region of creation that we see,

and he performs ordinary acts from the planes of Brahmand. His face thus reflects the spirituality of Brahmand. Similarly, all actions of Saints and Supreme Saints are performed by spiritual currents coming down from the pure regions of spirit. The contemplation of the image of an adept of Brahmand would, therefore, be a contemplation of the image of the spiritual form of Brahmand, and the contemplation of the form of a Saint would be the contemplation of a form of pure spirituality. The contemplation of the form of a Saint or Supreme Saint, or in their absence, the contemplation of the form of a *Sádh* or *Mahátmá*, has accordingly been prescribed as the spiritual contemplation referred to by us. The effect of association with forms, in the case of those for whom we cherish an affection, has been explained in Article 33. In the case of adepts, this effect is comparatively much more intense, as it is not the association alone

which gives rise to the effect. Adepts have access to all the subtle planes of the various spheres they have traversed and gained access to. They accordingly become cognisant of the contemplation of their forms, as soon as this process of devotion is performed, and accord the necessary help to the devotee. This assistance is always accorded in an imperceptible form during the practice of contemplation, but a devotee of some experience recognises it in the spiritual concentration produced at the spirit-centre by it. To strengthen faith and to engender fresh impulse, an adept, however, allows devotees to get glimpses at times of his astral forms.

The contemplation of the image of an adept of Brahmand, *i. e.*, of the second division of creation, is no doubt highly spiritual, and goes far towards awakening spirituality; but, unless the form of an adept of the purely spiritual or the first division of creation be contemplated, a

development of the spirit-force, detached from the association of the Universal Mind, will not be possible. The company of such an adept and of those engaged in spiritual training under his guidance is also indispensable in the beginning for spiritual development, as the personal spiritual influence of an adept is very considerable, and it becomes specially manifest when he is conducting the service of spiritual training. During such service, devotees begin to realise his internal presence, and a service of this description is, therefore, highly valued. The necessity and the benefit of the company of a Saint are fully described later on (vide Article 56).

36—THE FOUR GRADES OF EACH CLASS OF ADEPTS

There are four subdivisions of each class of adepts described previously. An adept might have access only to a particular sphere, or he might be allowed loca-

tion close to the presiding deity or the central power of that sphere. Further proficiency in adeptship is, (1) the assumption of the manifest form of the presiding deity, and (2) a union with the deity's essence. In these two latter conditions, however, the adept has power to detach himself from the deity at will.

It is clear from the above remarks that an adept must have undergone all the four stages, referred to, in respect of the spheres he has passed in his journey to the final goal he has attained. For instance, a *Yogi* has passed all the above four stages of the six spheres of the material plane or Pind and of the three lower spheres of the region of the Universal Mind or Brahmand.

37—SUPERNATURAL POWERS OF ADEPTS

The access of an adept to any sphere endows him, to some extent, with the powers of that sphere. When he gains union with the presiding deity thereof, he

becomes possessed of the same powers and functions as those possessed by the presiding deity. The remarks, we have made above, naturally give rise to the question as to why these powers are not exhibited so as to leave no doubt as to their possession by adepts.

38—MIRACLES AND THEIR CHARACTER

Before entering upon an explanation of the question, we would take a brief survey of the miracles reported to have been performed by various incarnations and prophets, etc. Many miracles, of an extraordinary character, which unmistakably reveal powers not ordinarily possessed by humanity, are ascribed to Ram, Krishna, Gautam Buddha, Jesus Christ, Muhammad, etc. If the miracles in question be looked at for features of similitude, it will be found that the relief of suffering, the protection of followers, the conversion of unbelievers or their vanquishment, etc., are the characteristics which might be

traced in the majority of the miracles. No regularity or law is, however, discernible in the performance of the miracles. They appear to have been performed on special occasions, and were not always resorted to for the attainment of the objects specified above. On the contrary, the messiah, the prophet, or the incarnation not unfrequently allowed himself and his followers to be vanquished, or allowed non-believers to prevail otherwise. It is clear, from what is mentioned above, that miracles cannot be the ordinary means either for protection or cure or success. This furnishes us with an explanation of the question under consideration, and also enables us to explain the extraordinary powers that are exhibited as a show.

39—LAWS REGULATING THE EXERCISE OF HIGHER SPIRITUAL POWERS

We have previously shown that the spirit-force is distinguished from other

forces, in consequence of its being endowed with intelligence, bliss, and prime energy. We have also stated that the source and origin of the spirit-force, the Supreme Creator, is an unbounded and infinite ocean of supreme bliss, supreme intelligence, and supreme energy. Having thus noted His main attributes, it is a truism to say that whatever He has done, is doing, or will do, is fraught with supreme intelligence, which can have no other object in view than to confer benefit on all. His laws, too, which embrace the past, the present, and the future, and from the scope of which nothing can be left out in consequence of the Omniscience of the Supreme Creator, are all perfect, and are not susceptible of any change or modification like mundane laws. An adept, who becomes acquainted with these laws or exercises them to some extent, must necessarily be a conformer to, and not a breaker of, these laws. Now, if we turn to the action of the spirit-force

as it is observable on the physical plane, we find that it is always hidden, so much so, that even human intelligence of the highest degree is not aware of the working of the spirit-force within it. By the emanation of spiritual currents from the focus of the spirit-force to different planes in animate beings, the functions assigned by nature to those planes come into play, and a limited amount of experience and knowledge is gained which is helpful in carrying on the ordinary avocations of life. The spiritual power, as revealed on the planes referred to, is also endowed with the faculty of diving, to some extent, into the secrets of the non-intelligent forces of nature, which enable it to make discoveries and inventions, which add to the comfort and convenience of mankind, and which possess great educational value. This is the field assigned to ordinary spirituality. The spiritual currents, however, act unperceived in the performance of all these functions, and the inward course assigned

to them remains undisturbed. There are extraordinary conditions, *e.g.*, those of trance, hypnotism, &c., in which some extraordinary functions of the inner light and of spirit-force are at times manifested. But the subjects in those conditions are unconscious and have no control over their identity. Their actions are either regulated by the operator's will, or they work at random. Furthermore, many statements made by subjects in those conditions turn out to be inaccurate, and it appears as if the extraodinary powers wielded at those times cannot, to any appreciable degree, be utilised for the furtherance of worldly objects. From what we have stated above, it would appear that the law is that internal spiritual powers are not intended for the performance of physical work, which can be done by physical forces, and that they have other functions assigned to them in the economy of nature. Another law associated with it is that the hidden spiri-

tual forces can be possessed and wielded in those conditions alone in which complete pacification of the physical, and to some extent, of the mental energy takes place, and the will of the possessor of the powers becomes subservient to that of another. Applying these laws to adepts, it would appear that an indispensable condition for access to the higher regions, and for the acquisition of higher spiritual powers, is a complete subservience of the adept to the will of the presiding deity. The corollary to the proposition is almost self-evident, viz., that the adept must entirely conform to the laws in accordance with which the presiding deity acts in his sphere; and whatever he does for the revelation of the functions of the deity, must be with the deity's command. The adept cannot at will and pleasure break those laws and use them for the purposes of this world.

40—MIRACLES DISTINGUISHED

Persons endowed with some slight powers of spirituality, who are in no sense adepts of any order, and who are not aware of the responsibilities of adeptship, make a wanton show of their powers and abuse them for the exhibition of legerdemain. These exhibitions serve the object of arousing an interest in religious and spiritual matters in sceptics, but they should not be confounded with what the true prophets, &c., manifested. These manifestations were in the first place very rare; and then they were mainly made with the object of corroborating the existence of the internal regions described by the prophets, and for the purpose of spiritual elevation, the eventual aim being that access should be gained to those regions by internal devotion. Such mircles were, however, only intended for persons endowed with some spirituality, that is to say, for persons who were more

or less fit for devotion and access to the higher planes.

41—REVERSES OF PROPHETS AND ADEPTS

By an inherent law of spirituality, the miracles could not be extended to the ordinary plane of humanity, which is full of desires of worldly aggrandisement. This is the reason for the reverses allowed to take place, when the prophets or the incarnations, etc., were pressed for an extension of their supernatural powers to the accomplishment of wordly objects. In the matter of conversion, too, the ordinary means, viz., reasoning, statement, and rectitude of conduct, were almost exclusively employed for the inculcation of religious truths, and, as already stated, miracles were very rarely resorted to for this purpose.

42—MORE COMMON FORMS OF MIRACLES

There is, however, another and a natural way, by which the extraordinary

powers were made known to true devotees and followers. The oft-occurring accident, which does not admit of ordinary explanation, is a matter which produces extraordinary eventualities, and which introduces such features as nobody can ordinarily foresee. Like other natural phenomena, accidents are regulated by laws, as we shall have occasion to show later on, and they are not haphazard incidents void of all explanation, as is commonly believed. As the application of the laws of accident is a matter of everyday occurrence largely affecting the condition of humanity, there can be no contravention of higher ordainments by the utilisation of these laws; and adepts often resort to them for the benefit, mainly spiritual, of their disciples. Impediments and other matters, which a disciple considers to be insurmountable or impracticable, often, during the course of his spiritual training, disappear, and are accompanied by accidental coincidences,

which unmistakably reveal the hand of his spiritual master. When such experiences are often repeated, all doubts about the extraordinary powers of the adepts disappear, and a feeling of grateful faith is generated. Such favours are, however, only shown when the difficulties arise directly or indirectly in connection with the spiritual journey of the disciple. They are never extended to worldly desires which are contrary to the dictates of a true spiritual ambition. If any worldly difficulty is seriously rendering impracticable the devotion of a disciple, it will be removed or mitigated, but no assistance would be given in the attainment of the objects of purely wordly desires.

The following saying of a Persian adept might be aptly quoted here :—

तालिबाने दुनिया मकदूरंद तालिबाने उकबा
मज़दूरंद तालिबाने मौला मसरूरंद

This rendered into English is as under :—

Seekers of the world are doomed, seekers of paradise are mercenary, and seekers of the Supreme Being are blessed.

43—ADEPTS AND INCARNATIONS DISTINGUISHED

We have been describing the powers and functions of the adepts in the preceding paragraphs, and have in that connection alluded to the miracles and other extraordinary exhibitions manifested by incarnations and prophets, etc. It would appear from what we have said that there is hardly any difference between an adept and an incarnation, etc. Such is, however, not quite the case, and although eventually an adept might possess almost the same powers as the incarnation or the prophet of the sphere to which he has attained, yet there is an initial difference between him and the latter. Broadly speaking, the distinction consists in the incarnation or the prophet being possessed of higher powers from

the time of birth, while the adept acquires the same powers after spiritual training and access to higher regions.

44—INCARNATIONS EXPLAINED

In this connection it may not be out of place to remove a misconception that prevails in respect of incarnations. The idea of the finiteness of humanity makes it appear as preposterous, at any rate, paradoxical, that a deity with infinite or immense powers should shut himself up in the span of a man. Such an idea does not, however, appear to be correct for the reasons set forth below. We have already stated in a previous portion of this volume that the diffused spirituality of an adept is sufficient to carry on the ordinary work of the human frame, while his spirit has passed the threshold of death and gained access to the regions of the Universal Mind or to the purely spiritual regions, as the case

may be, and that his spiritual action is not hampered in any manner by the association of spiritual currents with the physical body. Now, if this proposition holds good in the case of adepts, with greater force, it holds good in the case of incarnations. The deity remains where he is, and carries on the work of the creation subordinate to him, as usual. Direct rays from him, however, assume human form, when he incarnates himself, and the incarnation carries on, by the deity's direct impulse, the work appertaining to the object for which the incarnation was ordained. His functions might be likened to the tidal ebb and flow in that portion of the river which is subject to tides. The ebb and flow is no doubt limited in the river itself, but it is a part and parcel of the tidal impulse of the sea. The sea remains where it was before, and yet the ebb and flow of the tide is regulated by its upheaval.

45—AN INCARNATION—A SOURCE OF IMMENSE BENEFIT

We would now proceed to explain the necessity and object of incarnation. We have already said that in a creation evolved by an Omniscient Creator, nothing is haphazard or accidental, and that beneficent laws govern all the conditions of creation and those of the denizens thereof. The apparent hardships and miseries, though they are painful and, at times, heart-rending, and most tyrannical in the aspects they present, must nevertheless be fraught with eventual benefit, as they represent a branch of the laws framed by the all-knowing and the all-wise Supreme Creator. The conception of a perpetual doom of misery is an obvious contradiction, if it is assumed that the origin or source of creation is all-knowing and all-wise. Accordingly, if benefit is intended even in conditions which

appear to be contrary to the all-blissful essence of the Supreme Being, what immense benefit must be in view when the advent of an incarnation is ordained.

46—GIFTED SPIRITS—THE SOURCE OF ALL KNOWLEDGE AND BLESSINGS

All the comforts and luxuries of civilisation; all appliances and aids which mitigate sufferings, provide protection from them, or advance and develop trade and commerce; all discoveries and inventions which allow us a glimpse, howsoever fractional it may be, of the working of nature; all imagery, thoughts, and intellectual productions which provide such serene intellectual happiness; all laws and regulations whose main aim is to remove friction and to provide smooth and harmonious working—all these owe their origin to the advent on this earth of spirits possessed of the necessary gifts. It seems as if the rise or fall of nations, the advance or deterioration of civilisa-

tion, is regulated with reference to such advents, or to the absence of the same. In short, all knowledge, of whatever description it may be, was, or has been unfolded, or will be disclosed, by spirits possessing the necessary mental calibre.

47—PROPHETS AND INCARNATIONS—SOURCE OF ALL SPIRITUAL KNOWLEDGE

Similarly, at proper times prophets and incarnations make their advent for the spiritual benefit of humanity suited to its condition at the time. They, then, reveal the higher regions from which they have come and impress upon all the necessity for a training which would secure access to those regions. During the ages of simplicity and faith, example and piety were sufficient to inspire confidence in the revelations ; and esoteric teachings, which constituted the proper spiritual training, were accepted and undergone without question or doubt, and the disciples did derive benefit from them.

The spiritual training, of whatever degree it may be, was, is, and will be in future associated with impediments and difficulties as will be explained later on. With the aid of a spiritual guide, who was originally the incarnation or the prophet, and whose functions were subsequently exercised by an adept trained in the prophet's or incarnation's school, there was no difficulty in surmounting the obstacles referred to; but when such adepts became extinct the formulas alone were regularly observed, but no internal progress or very little was made The training, referred to here, means the internal journey through the regions of dream, deep slumber, trance, and death to the higher planes above. In this journey the faculties of volition and thought undergo a collapse at each stage; and for awakening them at each higher plane, assistance of a helping hand is as much needed as the assistance required for the rearing up of an infant.

48—THE AWAKENING OF A NEW SPIRIT OF RESEARCH

With the inner light which the incarnations and prophets possessed, they could have substantiated the revelations they made by means of arguments, but the time was not ripe for such a course, and beyond the revelations and statements of tenets about the esoteric path and regions, no further attempt was made to convince humanity. A change of a very marked character is, however, fast spreading now, and the universal demand appears to be that everything should be reduced to practicability and definiteness, and that reasons should be adduced in support of all matters, whether they be temporal or religious. This inquisitiveness of the present age is not antagonistic to spiritual research or pursuit; on the contrary, it requires a presentation of revelation in such a form as would leave no doubt of its acceptance at present and in

the future. This universal mood is not accidental, but is the outcome of a craving for a revelation of the highest order, which will confer permanent benefit of the highest degree now and hereafter.

49—INCARNATIONS AND PROPHETS OF EXTANT RELIGIONS—THEIR ORIGIN

As we shall show later on in this volume, the incarnations and prophets, we have been referring to, descended from the second grand division of creation, or that of the Universal Mind or Brahm, who is, as already stated, together with his region, dependent for existence and for action on the true Supreme Creator, the origin and source of spirituality; and who, with his region, undergoes the same vicissitude as happens to the individual mind at the time of death. Access to his region, although it may be fraught with spiritual benefit for a very long time, does not secure supreme and ever-

lasting bliss and immunity from change and dissolution of every description. Like the tendencies of the individual mind, the tendencies of the Universal Mind too are outward in his planes, and they accordingly present inherent antagonism to the journey which takes place by means of the inward spiritual currents to the pure region of spirit which is above Brahmand. As the kinetic mental ego is ever engaged upon work which would contribute to its happiness, in the same manner, the Universal Mind is engaged in work and functions which appertain to his being, and like the individual mind, he does not concern himself with the pûrely spiritual regions. If this holds good in the case of the Universal Mind, it also holds good in the case of incarnations and prophets ordained by him. They, accordingly, only provided means for access to the regions of the Universal Mind, and that, too, in such a way, that only those who came in contact with them,

or with the adepts trained by them, received the practical benefit of their teachings. In the case of followers, who espoused their religion after they and the adepts had passed away, actual progress during life was seldom, if ever, made ; and in accordance with the net result of their sinful and virtuous acts, location was allowed in higher or lower regions, but not in the region of the Universal Mind or Brahmand ; as, unless the tendency of the currents appertaining to the individual mind be entirely eradicated, the spirit is not fit for entrance into Brahmand. And similarly, unless all the tendencies of the Universal Mind are cut asunder, the spirit will not be fit for access into the purely spiritual region. This might be likened to the transmutations which take place in the conditions of matter, in its passage from the solid to the ionic state. In the first place, the atom has to shake off the cohesiveness characteristic of solid substances ; then the slippery hold of liquids

disappears; at the next stage, weight producing gravity has to be dispelled; the state of frictional disintegration, which is the form of atoms in the condition of heat, is then overcome; and finally the atom breaks up into ions, gaining freedom and increased energy at each step.

50—INCARNATIONS AND PROPHETS OF EXTANT RELIGIONS—PROOF OF THEIR ORIGIN

It has been mentioned above that the incarnations and prophets, referred to, descended upon this earth from the regions of the Universal Mind. The proof in support of this statement is to be found in the holy books revealed by them, as the esoteric allusions made therein clearly indicate to one trained in spiritual science, that the goal of the incarnations, etc., was situated in the second grand division of creation. To a layman, however, these allusions are incomprehensible, and no differentiation is made by him between

the goals of the various extant religions.

Many things which appear on their face to be impossible or ridiculous are perceived to imply the various stages and means of the spiritual journey. It is, for instance, said that the prophet Muhammad ascended the sky on his well-known horse, *Buraq*, and that he bifurcated the moon in the course of his ascent. To the ordinary person, who has no acquaintance with esoteric technicalities and who has not received esoteric training, the incidents, referred to, would appear to be in the nature of a myth. But to an *alumnus* of a spiritual *alma mater*, they present quite a different significance. The horse, *Buraq*, is the highest electric current of the third or material division of creation. It is, as it were, the life and spirituality of everything physical in that division, and it is only by a ride upwards upon that current that ascent to the higher division is possible. The fountain head of this current is in the moon

(which should not be confounded with the earth's satellite), the orb which is above our sun and which corresponds to the sixth ganglion of Pind, viz., the seat of the spirit. For further ascension it is necessary that this centre should be penetrated. When this penetration was effected by the prophet, it might well be stated in spiritual techanicality, that he broke asunder the moon in twain. He then got a glimpse of the dazzling flame, the 'Jyoti' of the Vedic religion, the consort of Máyá Sabal Brahm.' All commands and revelations were made to Muhammad from this place, and the goal of his teachings ends here.

51—SPIRITUAL REGENERATION

As knowledge of every description is gained by the association of the spiritual current with the object of knowledge, it is clear that the essence of a presiding deity and the creation subordinate to him could be known to him alone, or to the presiding deity of a higher sphere of creation.

Accordingly, when the presiding deity of a sphere considers it necessary and proper to allow access to his region to the spirits of lower planes, he has originally to incarnate himself for the necessary revelations and esoteric teachings for the purpose. Such incarnations are rare, and when they do take place, the innermost secrets are revealed, and great and rapid progress is made by the disciples who come in personal contact with them. Later on, the work of spiritual regeneration is carried on by adepts trained by them; the success of the adept's work varying in accordance with the degree of adeptship attained by him. If the adept is of the first order, that is to say, if he has acquired the power of uniting himself with the essence of the presiding deity, his training is as efficacious as that by an incarnation of that deity.

52—PARTIAL REVELATION PRECEDING INCARNATIONS

To pave the way, as it were, for the incarnation of a deity, it is sometimes expedient that a partial revelation should be made in advance; and a spirit evolved out of the essence of the deity, who is his son or a denizen of his sphere, is empowered and sent to this earth for the above purpose. Not only the secrets of the second grand division of creation, which is known as Brahmand, but also those of the purely spiritual regions, have been made known in the manner explained above. The Saints or the adepts of the purely spiritual regions of different classes, who were the sons of the presiding deities of the different spheres of the first grand division of creation, thus made their advent. Kabir Saheb was the first to come. Some of His holy pieces, in the most clear terms, point out that He had come from the highest sphere, the one beyond the

Alakh and Agam, which is known as the sphere of Radhasoami (vide Art. 54). He was the son of the true Almighty, Supreme Creator, Radhasoami, and had come in advance to communicate the august commands of the true Supreme Father. This is alluded to in the following verse of Kabir Saheb :—

कहैं कबीर हम धुर घर के भेदी
लाए हुकुम हुज़ूरी।

This rendered into English would be as follows :—

Saith Kabir, the knower of the secrets of the highest mansion, that He has brought the commands of the Omnipresent.

Other Saints followed Kabir Saheb at short irregular intervals. They were Guru Nanak, Jagjivan Saheb, Paltu Das, Tulsi Saheb of Hathras (who is not to be confounded with Tulsi Das, the poet whose main compilation is the Rámáyan). Other adepts, too, of a very slightly lower

order, made their advent. They were Garib Das, Dulam Das, Charan Das, Nabhaji, Darya Saheb, Raidas, Surdas, Shums Tabrez, Mansur, Sarmad, Moinuddin Chisti, &c., &c.

53—UNIFORM NATURE OF TEACHINGS OF THE SAINTS

The precepts and sayings of all these adepts and Saints are in unison in respect of the methods prescribed for spiritual training, which is in short *Satyanám*, *Satguru*, and *Satsang*. *Satyanám* means True Name, and it implies that the true or spiritual name should be heard or articulated within. *Satguru* means True Guide, *i.e.*, an adept who has access to the true and purely spiritual region, and who can lead a disciple to that region. Guru Nanak defines such a true guide in the following couplet:—

घर में घर दिखलाय दे सो सतगुरु पुरुष सुजान।
पंच शब्द धुन कार धुन तेहिं बाजे शब्द निशान॥

The English version of this couplet is as under :—

He who showeth mansions within mansions is the all-knowing true guide. The reverberations of five different sounds are resounding as the distinctive features of their five respective spheres.

Satsang means true company or association. As *Satguru* is the living manifestation of pure spirituality, which alone is true or real in consequence of its everlasting nature, his personal company is outward *satsang*. Inward *satsang* is the company of the spiritual current within, which consists in listening to spiritual sounds or in articulating internally spiritual names. As a true guide has access to the spiritual planes of his disciples, his manifestation there, either unsolicited, or in consequence of earnest and affectionate contemplation of his form, or remembrance of his gracious acts, is also internal *satsang*.

54—ADVENT OF RADHASOAMI DAYAL

When the ground for true spiritual regeneration, as has been explained above, was thus made fit for further development by the Saints and other adepts referred to, then the incarnation of the presiding deity of the highest spiritual sphere, viz., Radhasoami, took place. The tenets and teachings and the practical devotional methods of the religion of Saints, which had already been given out, as explained above, were made manifest in their simplest forms, and the devotional practices rendered so easy of performance, that they can be attended to without difficulty and performed with success by humanity of both sexes and all ages, subject to the observance of certain simple rules regulating the conduct of life and diet, etc.

The true genesis and object of creation, which had hitherto been an insoluble mystery, and which had not been ex-

plained in detail by Saints even, were given out by the most gracious Radhasoami in a complete form. The true spiritual articulation of the sound of the highest division, which had not been made known by Saints, was also disclosed by Him. To demonstrate the truth of all these revelations, arguments based on lines of pure induction and deduction, and supported by illustrations taken from facts, which are within the access of ordinary observation, and by devotional or experimental experiences, were advanced in discourses of a most extraordinary character, delivered during the holy service held under His august presidency every day. The scientific presentation of the revelations made by Him, as unfolded in this volume, is based on those discourses.

55—NECESSITY OF A LIVING ADEPT FOR SPIRITUAL TRAINING

The Saints and other adepts withdraw

their spirituality, at the time of death, from the various planes with which it was associated in consequence of their advent on this earth, and regain the original place which they occupied. Departure from this earth in their case is not like that of ordinary humanity. It is all along known to them, and it takes place when the purpose, for which their advent had been ordained, has been served. Their spirituality, while they are on this plane, is so great that whatever object comes in contact with them is spiritualised to some extent, and contact with or the use of such objects is beneficial; but the kinetic energy of the spiritual force of the sphere from which they had sprung up ceases with their departure. And as the law is, that the spirituality assigned to the various planes in creation does not act on a lower plane save by percolation, which allows passage to a fractional part alone of the spirituality, the Saints or adepts after departure do not, in

contravention of this rule, extend the same spiritual assistance as they afforded during their life. Of course disembodied spirits, who have been liberated from the coarse physical bondage by death, but whose wordly desires and mundane affinities are as strong as they were during life, often hold communion from the astral plane (which is associated with the earth and is situated in the ethereal plane) with friends and kinderd to whom they are attached, or dabble otherwise in worldly matters, be this good or bad. The religious teachings of Saints, specially of the incarnation of Radhasoami, therefore, lay special stress upon the necessity of a living adept for practical spiritual training. The science of the spiritual force is highly technical and subtle, requiring regular daily training on planes with which the devotee is unacquainted. A perusal of the holy books is, therefore, not sufficient for spiritual experimentations.

The successful performance of such experimentations requires constant aid from an adept both internally and externally. The root of all evil is 'egotism', which has been used here in its literal significance, and means and conveys the idea of a consciousness that whatever is being done, whether it be temporal or spiritual, is the outcome of the worth or power that the actor possesses within himself, forgetting or ignoring the source from which that worth or power was derived. So long as this function remains, a translation of the spiritual entity is impossible to higher planes, and the disciple will revolve round his mental ego, which he considers to be his inner self, and no real progress is possible. The adept who acts from higher planes can alone overcome this great impediment. Assistance of the description we have been speaking of comes unsolicited at moments when the disciple is in despair in consequence of

the futility of all his efforts. The frequent occurrence of such a condition during the course of spiritual training of a devotee gradually introduces a change in his nature and character. Confidence gives way to diffidence and true humility; and the devotee off and on turns his gaze and attention to higher quarters within himself for assistance. This exercise gradually results in a change of the plane of action. When the powers of the higher planes are developed to a degree, the devotee is enraptured by the freedom, bliss, and the enlargement of the scope of vision he has acquired. He then becomes truly conscious by personal experience of the evils concentrated and concealed in egotism, and also of the efficacy and bliss of devotion. Such pure and true devotion, which leads the devotee rapidly on towards the object of his devotion, can be generated *by a living adept alone and not otherwise.* Devotees who have made some advance can to some extent render

assistance to others, who have not made so much progress, in the shape of strengthening the belief and the motive for religious devotion of the latter by a statement of their own internal experiences and by their example; but the ascension of a spirit from its ordinary seat to higher planes is possible only *when a living adept is present.* It is not necessary that the disciple must always be in the personal company of the adept. *So long as the adept is alive*, his spirituality is *kinetic* on higher planes, and he can extend help (of course spiritual) even when the disciple is away from him at a distance. The absence of adepts has been the cause of deterioration and stoppage of internal progress in all religions, whether they appertain to the second grand division of creation or to the first. *Continuous internal progress is only possible when the succession of one adept after another is continuous, or when it takes place at very frequent intervals.*

During the gap, the spirituality, which had already been gathered, consolidates as it were, and at the advent of the next adept it is fit for further exaltation from the foundations already laid.

56—THE HOLY SERVICE

It will not be out of place here to describe in some detail the holy service (the *satsang* held under the presidency of a living adept). Such a service represents, as it were, a training class for practical spiritual instructions and for devotional practice. The presiding adept, who conducts the service, sits on an elevated place, so that no difficulty might be experienced by the audience in listening to his discourses. The audience is of a mixed character, both men and women being present in it. The space provided for ladies is, however, screened, and is quite separate from the place where the male portion of the audience is seated. Visitors are not allowed to be present at

the time of the service, except with special permission, which is given as a matter of course, if the visitor is desirous of acquainting himself with the principles of the religion of the Saints with a view to practical religious training. The main reason for restricting free access is, that not unfrequently the practice of attending to the internal spiritual sound is performed as a part of the service, and this practice cannot be performed in the presence of visitors. The service commences with the recitation, in which all the members of the congregation can take part, of certain holy pieces, which contain a grateful expression of the immense spiritual benefit conferred by the gracious Supreme Creator, Radhasoami, in revealing the true path of salvation, and always extending His gracious assistance to the devotee in his inward journey to the region of pure spirituality, which is the abode of supreme ecstasy, bliss, and immortality. The service closes with another recitation

of the description given above; but the subject matter of the holy pieces is different, the purport of the prayer contained therein being that assistance and grace may be extended to frail and forgetful humanity which can, unaided, do nothing towards the attainment of true emancipation, and that true love may be generated for the lotus feet of the Supreme Being, as in their absence the bliss of His glorious and beatific vision, and location in His ever holy mansion, cannot be attained. During the interim of the service, the holy books compiled by Saints (they are both in verse and in prose) are regularly read out. Such portions of these books, as do not admit of easy comprehension, are explained by the presiding adept, or made the text of a holy discourse. Other discourses also are frequently delivered. They contain either an exposition in a scientific and logical form of the tenets of the Saints' religion, or deal with subjects connected with the

practice of spiritual devotion. While the books are being read out, the members of the congregation are simultaneously attending, to some extent, to their devotional practice, specially of contemplation, which is rendered easy in consequence of the presence of the adept, and also in consequence of the inspired subject matter of the holy books they are listening to. Concurrently with this, the process for the purification of mind and the eradication of evil desires is also at work. The root of all evils is ignorance, which clouds the discriminating faculties and conceals the viciousness of sinful motives and acts. In the presence of a Saint or an adept, this ignorance is dispelled to some extent, and his serene and sacred company is at times alone sufficient to disclose the shortcomings of the members of the congregation, and to generate true contrition at the condition so revealed. The discourses delivered during *satsang*, however, more frequently effect the purification, referred

to, and, at the same time, provide a masterly training to the audience in developing the faculty of true discrimination, whereby they become gradually capable of finding out the subtlest motive in its most disguised form, which is contrary to true virtuous acts and correct religious conduct as prescribed in the religion of the Saints. The surroundings of *satsang*, the presence of the adept and his discourses, produce also great effect upon the faculty of religious emotion, and as the devotee makes progress in his spiritual practice, gradually the *satsang* affords such exquisite emotional ecstasies to him that all pleasures of this world dwindle into insignificance, and the entire service is one of engrossing rapture. This is what Kabir Saheb refers to in the following verse :—

मूरख जन कोइ मरम न जाने
सतसंग में अमृत बरसे ।

The translation of this into English is to the following effect:—

The ignorant are not acquainted with the secret: showers of ambrosia fall in the *satsang*.

57—DISTRIBUTION OF ARTICLES SANCTIFIED BY TOUCH

The presiding adept is sometimes garlanded before the commencement of the service, and garlands sanctified by his touch are distributed to the members of the congregation. Sweets or some other light articles of food are also sometimes distributed after sanctification by the adept. They constitute, as it were, the sacrament of the *satsang*. The above two functions are, however, being gradually given up in the Radhasoami *satsang* in consequence of the increasing dimensions of the *satsang*; and if the present expansion continues, bringing together daily over hundreds and thousands of the followers of Radhasoami Faith, the functions,

referred to, may have to be abandoned as a part of the *satsang*.

58—PARSHADI, CHARANAMRIT, ARATI, AND OBEISANCE

The benefit of sanctification, which we shall presently explain from a theoretical point of view, is also conferred upon a very limited circle of devotees who are often in attendance on an adept. Articles of food left in the dishes after an adept has finished his meals, clothes and garments worn by him, and the water used for the ablution of his feet, are considered to be highly spiritualised, and used by such of the disciples as get an opportunity to obtain them. Disciples are also sometimes allowed to touch the feet of an adept with their forehead, the object being that the spirituality, which is more or less flowing out from the feet of the adept, might be imbibed by them. This mode of obeisance is also, however, confined to a very limited circle. The use of these sanctified articles

or the mode of obeisance, referred to, is however, not a part of the holy service. At times, disciples are permitted to gaze intently at the eyes of an adept, and he also directs his gaze similarly at the eyes and forehead of the devotees engaged in this practice. Meanwhile, holy pieces dealing with the ascent and journey of the spiritual entity upwards, towards the region of pure spirituality, or containing a description of the conditions of deep love and yearning, or of true humility and resignation to the will of the Supreme Creator, which befall a devotee during his course of spiritual journey, are recited. During this recital, the practice of spiritual contemplation has to be performed with the aid of the adept's gaze. The spiritual concentration during such moments is very great, and the devotees who are performing this practice are filled within themselves with rapturous bliss. When the concentration is beyond the strain to which a devotee is accus-

tomed, his eyes involuntarily close, but during this condition he is all along conscious inwardly, and does not lose his identity like a hypnotised subject. The aid received in the course of this practice, which is technically known as the *Arati* ceremony, is very similar to the aid extended to a child, who is just beginning to walk, by its mother or nurse. The effect of this ceremony should in no way be confounded with the effect produced by suggestion or hypnotism, the object of the assistance rendered being to arouse the potentialities of the spirit-entity concurrently with the functions of free will and self-consciousness, and not to make the inherent powers of spirit a vehicle for giving effect to the desires of the operator, as is the case in mesmerism.

As promised, we now proceed to explain the theory of the four modes of sanctification mentioned above, which theory also applies to the sanctification of garlands, &c., by touch. That

the internal condition of an animate object affects those who touch it, is very clearly observed in the case of a number of insects, &c., the contact in extreme cases resulting in immediate blisters, &c. To a lesser degree, this peculiarity applies to all animate beings. Hitherto, we have been speaking of the physical effects, with the object of establishing the proposition that the inherent constitutional spirituality is capable of producing, by means of the physical frame it has assumed, effects peculiar to its seed-power. In case of sanctification, similar effects are produced, but they are perceivable on the spiritual plane, as the physical effects are observable on the physical plane. A devotee whose spiritual power is developed to some extent can realise the effects produced by sanctified objects almost immediately he uses them, even when he is not aware that the object he is using is sanctified. If

this is a fact that hypnotised subjects find it easier to establish communion with a person, with the aid of an object used by him, the theory stated above is confirmed by this fact. Blood-hounds also are aided in following their clue in a somewhat similar way—something left on the way by the object of their search furnishing them with the necessary link.

Electricity, which furnishes vitality, as it were, to all elements, presents the greatest similarity to the spiritual force. It would not, therefore, be irrelevant to state in support of the theory we have been advancing, that if electrified bodies can impart their electric charge to everything that comes in contact with them, the quantity of electricity so imparted varying directly with reference to the electric intensity of the electrified body, adepts whose physical frame is charged with spirituality of a very intense character of a

very high plane, can also similarly impart their spirituality to all objects that come in contact with them. It may be perhaps desirable to observe here that in considering the argument by analogy stated above, the similarity in regard to touch alone should be kept in view. Any effort to extend the similarity in other directions would introduce unnecessary complications and produce anomalies.

59—ARTICULATION OF SPIRITUAL NAME

We now proceed to the explanation of the third method for spiritual development, viz., the articulation of the spiritual name, which in common language would mean the internal repetition of the holy name. Prayers offered internally are ordinarily held to be analogous to repetition of the holy name. Such is, however, not the case, as will appear from the explanations given below. The holy names, we are referring to, are not

uttered for producing the desired effect with reference to the verbal meaning of those names. The articulation of those names themselves in modes peculiar to each is supposed to carry the necessary effect or charm. Such holy names are technically known as *mantras*. The internal repetition of some of these names would enable the disciple, on the completion of the prescribed course of training, to acquire the power of controlling the feelings and desires of all persons who come in contact with him. Such names are *vashikaran mantras*, while there are other names which possess the power of destruction, and when their functions have been developed, it is said that no difficulty would arise in destroying any object or overcoming opposition.

60—THEORY OF THE REPETITION OF HOLY NAMES EXPLAINED

We now propose to discuss the nature of the efficacy claimed for holy names. In

previous portions of this treatise we have attempted to show that the economy of the human frame is not accidental, but that it is based upon the economy of creation. The main divisions and subdivisions of the microcosm correspond to those of the macrocosm, and communications between them exist by means of apertures in the nervous centres of the human frame, the ganglia representing, as it were, the spheres of the macrocosm on a small scale. It would thus follow that currents in action which are to be found in the universe are existent in miniature in the human frame. We have also shown at length previously (vide Arts. 28 & 30), that all currents, that is to say, kinetic force-emanations are resounding with sound, which could be perceived everywhere and on all sides, if the inherent faculty of hearing, which is latent in our spirits, were developed. According to the laws of harmony, the sounds, we have referred to, co-operate with, or

militate against, those which are concordant or discordant respectively. Each sphere is maintained by a central power or presiding deity, which constitutes the reservoir or focus of power or vitality peculiar to that sphere. The force-currents prevalent in the sphere take their rise from the presiding deity, and sounds peculiar to those currents accompany them. We have similar currents in our body in the nervous centre which corresponds to the sphere. These currents are, however, not active in the same way as the currents coming out from the presiding deity. They perform certain functions peculiar to the sphere in respect of the maintenance of the physical body; but the subjective functions, viz., perception, comprehension, and regulation are latent. Now, if we were to repeat internally a sound which is an imitation in articulate speech of the sound emanating from the presiding deity of a sphere at the focus of the nervous centre, corresponding to

that sphere, the vibrations set up therein by this process will, as the practice advances, come into harmony with the vibrations in sounds already existent in the sphere, and when the unison or concord of the two sets of vibrations is complete, they would commingle and respond to each other like the response of a tuning fork which is in harmony wiih a musical instrument. The subjective functions and powers of the deity would then be imbibed, and the great force which he wields in his sphere could be set in motion by the utterance within of the holy name at the will of the devotee. This is technically known as *mantra siddhi*, that is to say, the acquisition of the powers of the holy name. For a very long time the internal repetition is more or less superficial, as all our tendencies are outward and the internal repetition does not stir up the true tune-chord. The outward tendency, we have referred to, introduces all sorts of thoughts and ideas

at the time the holy name is being repeated. The diversion of attention due to the ingress of such thoughts is a great impediment, and the repetition of the holy name is, therefore, not so effective as it would otherwise be. A great combat, therefore, ensues at the time of practice, and until the outward tendencies are more or less overcome, the internal currents of the centre at which the repetition is being performed cannot be properly brought into action and developed. The material or the outward tendencies, we have been speaking about, have been generated and strengthened by exercise, as it were, throughout almost the twenty-four hours of every day since our birth, and accordingly a contrary condition cannot prevail by a practice for a short time every day extending over a few months or even over a few years. The exact process of internal repetition of holy names is not often known by persons who practise such repetition, and even if they correctly per-

form the practice, the necessary guidance is often wanting. This is the reason why a notion has now become prevalent that the holy names do not possess that efficacy at present, which they possessed originally. Such is, however, not the case. The names possess the same efficacy as they possessed before, but proper training or guidance is not so easily accessible as it was before. From what we have stated above, the principle, however, seems to be established, that in accordance with the laws of harmony, the repetition, within, of articulate sounds (without regard to their meaning), which are an imitation of the sounds accompanying the emanation of a force out of the presiding deity of a sphere, at a nervous centre corresponding to that sphere, can result in the acquisition of the power of that deity. This principle is enunciated by Moinuddin Chisti in the following

couplet :—

मियांने इस्मो मुसम्मा चो फ़र्क़ नेस्त बिबीं
तो दर तजल्लीये अस्मा जमाले नामे ख़ुदा।

The translation of the couplet in English is as follows :—

There is no difference between the name of the deity and the deity himself, the refulgence of that name showeth the beatitude of the object of worship.

A similar idea has been expressed by Tulsi Das, the famous compiler of the Rámáyan, in the following words :—

गिरा अर्थ जल बीच सम।
कहिये तो भिन्न न भिन्न॥

The meaning of this verse in English is :—

Name and the object of name are parallel to water and its waves, no difference should be stated between the two.

The names, we are referring to, are the imitations in articulate speech of the sounds peculiar to various spheres. They should not be confounded with ordinary

words used to denote objects or thoughts and feelings.

61—MAIN OBJECT OF THE METHODS OF PRACTICE IDENTICAL

It will be observed from Article 15 that the attainment of the object of religion, as defined in the beginning of this volume, is possible in that condition alone in which the spirit gains access into the purely spiritual regions. The two methods of spiritual practice, we have already described and discussed, were shown to have been prescribed specially for the attainment of the object referred to, and the third practice now under consideration has also the same end in view. In each of the two practices, referred to, the main feature is the development of the spiritual current, that is to say, the concentration and the subsequent exaltation of the spirit. In the method of repetition of the true holy name described below the same main feature exists.

The functions of that holy name are purely spiritual and attractive, entirely devoid of all mental and material powers and tendencies.

62—HOLY SPIRITUAL NAME DISTINGUISHED FROM SO-CALLED MANTRAS

In a purely spiritual religion, the names or *mantras* which merely act as instruments of destruction or control and authority have no value, and the holy name which effects liberation of spirit from the thraldom of matter and mind is alone used. We are not, therefore, advocating in any sense the practice of the repetition of the *mantras* already referred to. They have been mentioned by way of illustration to establish a principle: they do not, however, form part of the practical code of training prescribed in the religion of the Saints.

63—Characteristics of spirit-force

Before describing the true holy name given out by the gracious Radhasoami, we propose to ascertain the main features of the true Supreme Creator, and the characteristics of the spirit-force by which the creation was evolved. It is a matter of everyday experience that no force can act without a focus and currents. So long as the currents are non-existent, the force is in the condition of potentiality. With the rise of currents which takes place by a previous commotion in the reservoir or focus, the potentiality is converted into kinetic action, and work commences. It is hardly necessary to remark that if there were no reservoir or focus, there would be no currents. The above principles apply to the spiritual force also. It would perhaps be more accurate to say that the characteristics, referred to, of the forces of nature owe their origin to the characteristics of the

prime energy, viz., the spiritual force. The origin of creation must, in accordance with this view, have commenced with an upheaval and subsequent flow of spiritual currents from the infinite reservoir of spirituality, the true Supreme Being. So long as these conditions had not taken place, there was no creation, and the Supreme Being had not manifested Himself till then as the Creator. In the portion of this treatise dealing with the genesis, the economy, and the object of creation, we shall explain and discuss fully the manner in which the spiritual currents acted in constituting the cosmos. Meanwhile, it will be sufficient for our present purpose to state that the spirit-force acts and forms a field of action in a way similar to some extent to the action of the magnetic force. In a field of magnetic force, the action at all points is towards the magnetic centre or force ; and if we look merely at the converging tendency, the idea of the prevalence of that

force in a field or sphere of action, away from the pole, involves a contradiction. If, however, we take into consideration the magnetising effect of the pole on the ions of the surrounding ether, which consists in the sorting of the positive and the negative ions round the positive and negative poles respectively, the contradiction disappears, and the process of the manifestation of the currents of an attractive force becomes comprehensible. This is the way in which the spiritual current manifested itself from its spiritual source.

64—DISTINCTIVE CHARACTER OF SOUNDS EMANATING FROM SPIRITUAL SOURCE AND FROM SPIRITUAL CURRENTS

Commotion in the spiritual source preceding the manifestation of the spiritual currents and the currents themselves were both the manifestation of the prime energy in two different kinetic forms; and both of them must have, in accordance

with the theory we have already stated, been accompanied by sound. It is almost self-evident that the sound which accompanied the commotion was distinct from the sound which accompanied the currents. This distinction between the source-sound and the current-sound applies to the innermost of the spirit action of all presiding deities of the various spheres of creation. This has, however, been overlooked, and the sound of the manifest functions of the various deities have alone been reduced to *mantras*. The greatest holy name or the *mantra*, as revealed in the Vedas, viz., ओम् (om), does not represent distinctly the spiritual current-sound and the source-sound underlying it. It is merely an imitation in articulate speech of the sounds accompanying the functions of Brahm (the Universal Mind) in Brahmand. The distinction between the sound accompanying the functional work of a deity other than the true Supreme Being, the source and origin of all spiritu-

ality, and that accompanying the focus and current actions of spirit, may be elucidated by the following illustration. Our thinking ego, viz., the mind is an instrument dependent, as we have already stated, for the performance of its functions upon the spirituality derived from the centre of the spirit. These functions are set at work after the spirituality emerges at the mental plane. Their character is quite distinct from that of the spiritual current and the spiritual centre which have supplied the vitality. The sound and vibrations at the mental plane of the various functions of mind are the result of the passage of the spirit through the mental plane, and are as distinct from the spirit-sounds, referred to, as blue light produced by the passage of white light through a blue lens is distinct from white light. If one had the power of penetrating the lens and perceiving the two lights concomitantly, the great difference between their character would be

apparent to him in a very marked manner. A similar distinction exists between the mental and spiritual sounds, we have been speaking of; but this distinction is not apparent to those who do not possess access to the innermost quarter of spirit. The functional sounds or the manifest holy names of the various deities are similarly distinct from the sounds of internal spirit-currents supplying the spiritual energy to the deities. In the case of the prime origin and source of spirit alone, viz., the true Supreme Being, this distinction disappears, as the manifestation of the spirit-current itself constitutes the function. Barring the incarnation of the true Supreme Being, Radhasoami, other incarnations and prophets, &c., accordingly revealed the holy names or *mantras* of the functional powers of their respective deities. As the true supreme spiritual name or *mantra* could be revealed by Him alone who had access to the source and origin

of spirit, Kabir Saheb, as already mentioned before, who had come as a harbinger from that region, has alluded in one place to that supreme name. Of this we shall speak more definitely shortly. Meanwhile, we proceed to announce and explain that name.

65—EXPLANATION OF THE SUPREME NAME RADHASOAMI

The imitation in articulate sound of the first spiritual current, which is the beginning and the cause of all creation, is 'Radha,' and the imitation of the wave or commotion that gave rise to this prime current is 'Soami.' The true holy name or the supreme *mantra* of the origin and source of all spirituality in creation is 'Radhasoami'; and when the true Supreme Being thus manifested Himself as Creator and evolved the creation, the wave and currents announced Him as Radhasoami in the vast region of spirituality first evolved. This true name is

present everywhere in creation,and can be heard at the innermost plane where the spirit-current is acting. As each ray emanating from the sun carries with it the constitutional components of the sun ; similarly, the prime action by focus and current, which are the constitutional components of creation in the beginning, is carried in the tiniest ray of spirit, and the sound, Radhasoami, could be heard in miniature if we could penetrate the surrounding layers and reach the innermost quarter occupied by the spirit-ray. The holy name, Radhasoami, has been announced above, as revealed by the incarnation of gracious Radhasoami, like other revealed *mantras* or holy names. It will, however, perhaps be more satisfactory to demonstrate to some extent, that the imitation in articulate speech of the sound of the spirit-current and of the spirit-focus is Radhasoami.

66—SEQUENCE OF SOUNDS RADHA AND SOAMI EXPLAINED

Before proceeding with the explanation, it is desirable to remove a misconception that might present itself in connection with the explanation we have given above. As the commotion in the source of spirit must have preceded the first spiritual manifestation or current the question naturally arises why it should not be more correct to call the holy name Soami Radha, that is to say, in the sequence in which the action took place. The answer to this apparent anomaly is that the manifestation took place by a process of attraction similar to that exercised by magnetism (vide Article 63). As the current is always towards the source, its action, so far as the creation is concerned, takes place, in the first instance and subsequently the influence of the source affects it, that is to say, the source acts by means of currents. From the point

of view of creation, therefore, the proper sequence is current first and focus subsequently, and the name Radhasoami is not therefore in an inverted sequence.

67—COMPONENT PARTS OF THE NAME RADHASOAMI EXPLAINED

It is a matter which can be easily observed that in imitating a sound such as that of a whistle, bell, &c., the instrument of articulation is required to be put in such a condition as corresponds more or less with the condition which gave rise to the sound. It is well known that in wind-instruments, the vibrating column of air has to be set in motion in a tube, and the emanation of this vibration from the open end of the tube produces the sound peculiar to the flute, clarionet, &c. Now, if we want to imitate the sound of a flute, we shall so adapt our instrument of articulation as to produce a tube within it, with the open end at the lips, and then set the aerial

column in vibration, which will issue from the hole of the lips in some resemblance to the sound of a flute. The sound of the sibilant letter 'S,' which is uttered by adaptation of the instrument of speech in a manner similar to that mentioned above, will accordingly necessarily take part in the imitation of a flute-sound, and the flute-sound could never be imitated if the sound of the letter 'S' were not to be used. Similarly, in imitating a bell-sound, which is produced by a concentrated shock on a part of a metallic disc or on the side of a metallic vessel, the use of the sound of a dental letter is indispensable, as the striking can only be imitated in the instrument of articulation when the tongue strikes the shut-teeth in uttering dental letters. The bell-sound is accordingly imitated by the sound 'ding-dong' in English, or by the sound 'tan-tan' in Hindustani. It will be observed that the initial letters are both dental, while the closing letters are nasal. From what

we have stated above, the principle is established that the use of certain peculiar letters is indispensable in imitating sounds in articulate speech. Let us now apply this principle to find out the letters and their forms which would represent in articulate speech the sound accompanying the actions of a spirit-current and its focus. We have already stated that the action of the spirit-force is somewhat similar to that of magnetism. The examination of the conditions prevailing in a field of magnetic force will, therefore, serve our purpose. Ether in its normal condition, as evolved in the course of creation, consists of a homogeneous mass capable of differentiation into two components already referred to as the positive and negative ions. By the action of energy from an extraneous plane, the differentiation takes place, but the creational tendency tends to restore the components to the original natural condition. This is the reason why the negative and

positive poles attract each other, and a neutral zone is formed between the two. In plain language, the formation of the two poles of a field of magnetic force corresponds to the storage of energy at one place and its corresponding depletion at another. If we look at individual ions in a field of magnetic force, we find that they are subject to stress of two opposite characters. All the ions are accordingly in a state of subtle tremor. This is the first effect in a sphere of attractive force. The prevailing attraction then resolves into attraction-currents which are made up of a series of such tremors in the same direction. This is the state, to some extent, of the action of a spirit-current. Now, let us ascertain what letter-sounds and their combinations will set up a similar active condition in the instrument for articulation. The sound of 'R' is one which is produced by a most pronounced vibration of the tongue, and this letter-sound must, therefore,be used in the first

place for the purposes of imitation in articulate speech of the sound accompanying the action of a spirit-current at any point, which is one of tremor. The attractive flow towards the centre has next to be imitated, which is accomplished by the use of a dental-aspirant letter-sound necessitating the initial drawal of breath inwards. The letter-sounds 'Radha' are accordingly the nearest approach in articulate speech of the subtle sound accompanying the action of a spiritual current.

68—THE ORIGIN OF FORMS

We have already stated that the source of spirit is the true Supreme Being. That source is infinite and all-surrounding; and the entire creation is but a speck in it like a cloudlet in the sky. Whatever forms we find in creation have received their impress from the infinite form first manifested by the Supreme Being, as form is nothing but the arrangement into which

energy resolves anything, and the prime energy emanated from the Supreme Being.

69—THE PRIMEVAL FORM

The idea of infinitude precludes the conception of form, but we may, without inconsistency, ascribe a form to the infinite with reference to the first demarcation introduced in it by the manifestation of the prime spiritual current. We have already said that the manifestation of the current was preceded by a commotion in the source. The portion in which this commotion took place was the prime focus or kinetic centre of action. Its form like the forms of other force-centres was elliptical or egg-shaped. The natural ellipsoids of force-action in nature unmistakably reveal the impress of the first form.

70—SOUND ACCOMPANYING FIRST COMMOTION IN SPIRIT-SOURCE

Our object in ascertaining the form of the first commotion is to find out what

the nearest approach in articulate speech will be to the sound accompanying the prime spiritual focus. In accordance with the principle already enunciated, we should put our instrument of articulation in a condition, which would, to some extent, be like that of an ellipsoid, and then utter a sound which would produce a convergent action inwardly. If we examine the conditions accompanying the articulation of the sound, 'Soami,' we find the first part of it, viz., 'Soa' produces a hollow within the mouth resembling an ellipsoid and the next part shuts it up inwardly with convergent action. We are sensible that many details have been left out in demonstrating that the sound 'Radhasoami' is the nearest approach in articulate speech to the sounds accompanying the first spiritual outflow; but from what we have said, it may be assumed, with a fair degree of probability, that the demonstration, although incomplete to some extent, is not illogical, and

that it is a step in advance of the statements made about the efficacy and forms of holy names made on the basis of revelation alone. The demonstration we have attempted to present is not of prime importance, as anything in the shape of theory alone is ineffectual. It is experimentation alone which leads to practical results everywhere, and we would, therefore, lay special stress that in considering the arguments, we have set forth above, the investigation should not end without a practical test. What the marvellous effect of the supreme holy name, Radhasoami is, in respect of the concentration it produces at the spiritual centre and in overcoming the outward and material influences, can be experienced after a short trial, if the august name be spiritually repeated in the correct way.

71—KABIR SAHEB'S REFERENCE TO THE SUPREME NAME RADHASOAMI

We have already said that Kabir Saheb has made a reference to the august holy

name mentioned above in one of His holy pieces.

The verse which contains this reference is :—

कबीर धारा अगम की सतगुरु दई लखाय ।
उलट ताहि सुमिरन करो स्वामी संग मिलाय ॥

The English version of the couplet we have quoted will be as follows :—

Kabir saith,—The true spiritual guide has shown the current of the inaccessible : transpose it, affix it to Soami, and then perform the repetition.

The term 'transpose' means that the two letters 'dhá' and 'rá' which constitute the word 'dhárá' (current) should be transposed, that is to say, the expression 'dhárá' should be converted into 'Radha' and then affixed to the expression 'Soami,' and the two expressions so combined, viz., 'Radhasoami' should be repeated.

72—DISTINCTIVE FEATURES OF THE EFFICACY OF THE THREE METHODS OF PRACTICE

We have now completed the explanation of the three different spiritual methods, by which the development of the spiritual force and the ascent of the spiritual entity to higher spheres are accomplished. The method of spiritual or internal repetition of the holy name 'Radhasoami' at the focus of the spirit-entity, and the contemplation of the image of a living true spiritual guide or adept at the same spot, are usually performed during the earlier portion of a devotee's spiritual training with the object of spiritual concentration and development of the latent spiritual powers. This preliminary training endows the spirit with sufficient energy to attend to the sound-practice later on. The two preliminary modes, referred to, are, however, not discarded with the commencement of

the sound-practice. They are all along continued as part of the daily spiritual training. The methods of repetition and contemplation are at a later stage performed at centres higher than that of the spirit-entity, and they are as efficacious in awakening the potentialities of the higher spheres as they are in respect of the potentiality of the spirit-centre. If the adept, however, belongs to the second grand division of creation, the contemplation of his form has no effect when it is performed at centres situated beyond the centres appertaining to the regions of the Universal Mind or Brahm. On the contrary, it would constitute a positive obstacle, if this course was persisted in. The contemplation of the form of an adept of the spiritual region, viz., of a *Sant Satguru* alone is prescribed. Of course the contemplation of the image of such a guide at lower centres is also very beneficial, and the efficacy of this process is not confined to the centres of the purely

spiritual regions. This is the ground for prescribing the contemplation of a Saint's image from the commencement of the spiritual training. The above remarks, *mutatis mutandis*, apply to the repetition of the holy name of Brahm, viz., 'Om,' and to the repetition of the supreme holy name, Radhasoami.

73—CONTEMPLATION OF FORM DURING PERIODS OF INTERREGNUM

We have already said that the contemplation of the form of a living true guide is the one prescribed in Radhasoami religion. From this it may be naturally inferred that the practice of this method is suspended during such periods as a true spiritual guide is not present. Such is, however, not exactly the case. During the interregnum, so to say, the image of the last spiritual guide is contemplated, and the process is attended with spiritual concentration; but there is a difference in degree of concentration produced by

such contemplation and that produced by the contemplation of the form of a living spiritual guide. The difference may not be inaptly described as being somewhat similar to the difference between the feelings aroused by looking at the likeness of a friend or relative who has departed, and those generated by their thoughts when they are alive. In the former case, sorrow at the separation is the prevailing characteristic; in the latter case, living interest and mutual affection, felicity, and help are the predominant features.

74—EXACT PROCESSES OF DEVOTIONAL METHODS CONFIDENTIAL

Our explanations of the three methods of devotion, referred to, indicate the principles of the practice and the results which take place by their performance. The exact processes for the performance of those practices constitute the confidential portion of the religion revealed by the

gracious Radhasoami. They are explained at the time of initiation which, however, consists of the explanation of the methods alone, and is not accompanied by any rituals or other secondary adjuncts. The person initiated is, however, given clearly to understand that he, as a gentleman, is under a solemn obligation, not to reveal the methods of the practices referred to. No oaths are, however, taken, as a person who cannot stick to a solemn promise made by him is wanting in honour, and oaths are equally ineffectual in his case.

75—INFLUENCE OF TEMPORAL CONDITIONS, INCLINATIONS, AND DESIRES ON PRACTICE

The practice of the spiritual training explained by us is very largely influenced by the temporal conditions which are peculiar to a devotee's private and public life, by his habits and food, by his behaviour towards others, by the intensity of his desire for name and fame, by the strength of his bondage for his effects

and relatives, and finally by the surroundings otherwise of this world of whatever description they may be. The rules of conduct prescribed in respect of all these classes of influences will be described later on in the concluding portion of the part of this volume assigned to *karmas*, *i.e.*, the actions performed by spirit-entities. Meanwhile, we proceed to describe and explain the genesis, economy, and object of the creation, as the actions of the denizens of creation are largely affected by creational laws, and their comprehension will not be complete without a previous acquaintance with the laws of creation.

PART III

Evolution of Creation, *i. e.*, True Genesis, Economy, and Object of Creation

76—CONDITION PRECEDING CREATION

IN describing the genesis of creation, it is essential that the condition preceding *rachaná*, *i. e.*, the evolution of creation, should be clearly comprehended in the first place. We accordingly proceed to present an outline of that condition. As all theories and deductions based upon our experience are alone entitled to scientific recognition, we must necessarily seek in the nature within our ken for the necessary materials to delineate the condition referred to. We find that if we commence a process of destruction of everything in creation, the result will be a transformation into subtler conditions which eventually would lead to a state commingled with energy, but capable of differentiation into the

various degrees already existent in creation. This state may, in the absence of a better expression, be called the lower stratum of energy. If such had not been the case, the creation, as it is, would not have been possible. It need hardly be remarked that the premiss we have formulated is based upon an unquestioned fact, viz., that the existing creation is capable of inversion in the manner mentioned above. The distinctive feature of matter, as compared with force, is the restrictive influence exercised by it over the latter. The force imbibed by the individual constituents of matter, which may be atoms, ions, or something subtler still, is always constrained; and if we push our research to the extreme, we naturally fall back upon a condition which is one of a field made up of innumerable points, at which innumerable currents of forces are acting in a self-convergent direction, and producing a vacuum of energy, so to say. This is the

reason why the ultimate characteristic of the points, referred to, was distinguishable from that of energy itself, that is to say, the energy was latent *in the points themselves*, although they were the means by which energy had acted in a convergent direction within itself.

77—POLARISATION OF THE PRIME ENERGY

It appears to be desirable to indicate more clearly what we mean by the use of the expression 'latent energy' mentioned above. When energy is withdrawn from a plane which is not its original plane of existence to the original plane itself, but is capable of manifesting itself at the other plane, it is said to be 'latent' at that plane. This withdrawal of energy gave rise to a field of inanition of the kind, referred to, and constituted the lower pole of the eternal polarisation of the prime energy. If such an eternal polarisation did not exist, no subsequent polarisation would have been possible, and

polarisation of the kind met with everywhere in all forces of nature would have been non-existent.

78—ETERNAL POLARISATION IN THE SUPREME BEING

We have already stated in Articles 11 and 13 that the spirit-force is the one which possesses prime energy, and that all the other forces of nature have been evolved by the association of this energy with media of different degrees. We have also said that the source of this prime spiritual energy, which is all-powerful, all-wise, and all-blissful, is the true Supreme Being Himself. The inference, from what we have stated above, would accordingly be that there was an eternal polarisation in the Supreme Being Himself.

79—THE TWO POLES

The region from which the spiritual force had been withdrawn to some extent, was, in the technical language of the religion of the Saints, His Feet, the other

portion, viz., where the spiritual force was at its full, being His Head. In scientific language, the two poles may be spoken of as the positive and negative spiritual poles.

It is desirable to observe here that there was not a complete absence of spirituality from the negative pole. There was considerable residual spiritual energy in that pole also, but there was, of course, a diminution in intensity. The impress of this eternal condition is to be found in the fact that the coarsest and densest matter is not completely devoid of energy.

The idea of the existence of eternal polarisation, of the kind we have been speaking of, may naturally introduce an association of finitude in the infinite, as our ideas of polarisation are always associated with finiteness of both poles. In comprehending the condition of the infinite, such associations should not, however, be pressed forward in all their

details, and the difference in degree in the intensity of the spiritual force at the two poles alone should be kept in view. If we liken the negative and the positive poles respectively to a cloud floating in the sky and the sky itself, this would be the nearest approach in visual presentation to the polarisation we have been speaking of. It is hardly necessary to say that this illustration at once dispels the idea of finitude, which may have arisen in consequence of our association, inasmuch as the cloud does not in any sense impose a limitation in the surrounding sky.

80—THE INEFFABLE REFULGENCE OF THE INFINITE POLE

The Supreme Being, besides being Omnipotent, Omniscient, Omniecstasant is also Omnirefulgent. All forces of nature, when they are reduced to the subtlety of electricity, can manifest themselves in a highly refulgent condition, where the resistance of the enveloping medium is overcome. What must then

be the refulgence of the spirit-force, which is by far subtler than electricity, and which imparts its energy to the electric force itself. Our ordinary faculties of experience and imagination are so insignificant that it is impossible to conceive the immensity of the refulgence and grandeur which adorn the beatitude of the august Supreme Being. If our vision were so empowered that the light and joy could be perceived and enjoyed by us in the case in which the refulgence of billions and billions of solar orbs were concentrated at one point at the same moment, the light and ecstasy produced by such a condition would still represent the refulgence and the glory of the Supreme Being on the same tiny scale as the waves and the grandeur of the ocean are represented by a drop of its water.

81—THE NETHER POLE, SOURCE OF CREATION

From what we have stated above, a very rough conception can be formed of

the ineffable refulgence of the infinite pole of supreme spirituality. We shall now present a similar outline of the lower pole viz., that situated at the feet of the Supreme Being. It is self-evident, from the hypothetical process of creational inversion explained above, that the entire creation is evolved out of the lower pole. Now, if we take a rough bird's-eye view of this creation, we find that it is studded with innumerable refulgent orbs known as suns, stars, etc., in that portion which is within the scope of our vision. This region, as stated in Article 22, is comprised in the third division of creation, technically known as 'Pind'. Beyond this division, and possessing a lustre and energy which are immensely greater, is Brahmand, the second grand division of creation. It is clear, from what we have stated, that these two divisions themselves contain such an amount of light and refulgence as cannot be conceived by the ordinary faculties of sight and imagination. If we

add to the light and refulgence of Pind and Brahmand, the light and refulgence of the purely spiritual regions below the infinite eternal source of spirit, we shall then arrive at the sum total of the refulgence of the nether pole. For ordinary purposes, this pole itself presented an unbearable source of light; but viewed side by side with the supreme light of the infinite, it, of course, presented an appearance of haziness somewhat similar to the almost lustreless appearance of the full moon in the presence of the overpowering refulgence of the sun.

82—Subjective knowledge—no illusion

The description we have presented of the two eternal poles, of course, represents a delineation at the contemptibly low plane of human intelligence. But if it be contended that such a subjective representation does not portray the correct condition, the rough sketch we have

attempted to present becomes a matter of problematical accuracy. It, therefore, behoves us, before proceeding further with the subject, to remove the doubt introduced by the possible objection indicated above. The theory which gives rise to the objection may be briefly stated as follows. The knowledge of the creation, we see, is always generated by the subjective impressions it produces within us. In the absence of subjective impressions, we know nothing of the creation. The impressions, in question, constitute the effect, and the creation which produces those impressions is the cause. Now, if we are aware of the effect, it does not follow that we know the cause also. If, accordingly, all sentient entities who receive the impressions were to disappear, the cause would remain, but the effect would be gone, and there would be a state which would not be the state of the effect. The knowledge of creation, as we possess, is, therefore, a knowledge of the sentient

entities, and not an absolute knowledge. This theory is irrefutable, if the assumption involved in it, viz., that sentient entities alone possess the functions of subjective knowledge, and that there is nothing else in creation which possesses such functions, holds good. It will, however, be seen from what we have stated previously (vide Articles 16 to 22), that all sentient entities are emanations of various degrees from the infinite spiritual source, the Supreme Being; that the distinctive features of the spirits, viz., intelligence, bliss, and energy are derived from His essence; and that the frame a spirit-entity has created for itself has been built up on lines similar to those employed for the evolution of creation: in other words, the spirit-frame is a microcosm or an image of macrocosm. It is hardly necessary to remark that the subjective functions, too, of a spirit are an infinitesimal image of the subjective or intelligent attribute of the Supreme

Being. The inference, therefore, is irresistible that the creation appears to us substantially in the same form in which it appears to the Supreme Being; and that that alone is its correct form. Our subjective knowledge, if based on facts and correct application of induction, should not, therefore, even in the abstract, be relegated to the category of illusions.

83—THE POSITIVE DISTINGUISHED FROM THE NEGATIVE POLE

It is clear from the explanations given above that before creation, the Supreme Being Himself alone existed, of course, in a state of spiritual polarisation, as already stated. His condition was one of intense rapture within Himself, the entire mass of the infinite supreme spirituality constituting, as it were, a single being. In this Supreme Being there was no form, there was no colour, there was no demarcation. The intensest form of the bliss of love, the most refulgent lustre, the all-

knowing intelligence, the all-powerful energy—all these existing as one constituted the essence of this august Supreme Being. The condition of the nether pole which was somewhat different, in consequence of a lesser degree of spirituality from the all-full spirituality, viz., the Supreme Being referred to, was, of course, all known to the Supreme Being; but the lower pole itself did not actively participate in the all-conscious attribute peculiar to the complete spirituality surrounding it. It was in a trance-like condition of existence. There was a gradation in this pole, the portions adjoining the spirit-source being comparatively more spiritual than the portions close to, and at, the pole-centre. The spiritual deficiency, as already stated, had been produced in the region occupied by this pole, by a withdrawal of spirituality in the direction of of the Supreme Being.

84—ORIGINAL SPIRIT-ENTITIES AS CONSTITUTED

Before creation the withdrawal, referred to above, maintained the existence of the nether pole in its eternal form of haziness by means of subtle attraction. The attractive lines, which produced this condition, were composed of innumerable points acting in the same direction. The united action constituted the spirituality which was ever in conjunction with the Supreme Being Himself, and by means of which the entire condition of the nether pole was within the cognisance of the Supreme Being. Similarly, the coarsest and densest part of the creation is within His cognisance by the spirituality, howsoever feeble it may be, existing in its innermost quarter. The innermost spirituality is thus ever awake, and the outer cover, so to say, only becomes unconscious. The individual points in the poles considered separately from the united current were unconscious, and these

constituted the original spirit-entities.

It may be desirable to observe here, again, that our association of a point should not be instrumental in producing an idea of insignificance in respect of the potentialities of the points or spirits referred to. The individual ray of the sun as compared with the individual ray of an ordinary lamp is very much stronger in light and divers other functions. There is, of course, no fear of this difference being overlooked as we have experience of the effects of both. In those cases, however, in which the experience is confined to one side of the parallel alone, our knowledge is often very misleading, and the ordinary words, too, convey different impressions. Whenever we speak of the 'sun,' the word 'sun' conveys the idea of a bright dazzling disc as we see it. Now, if one had such a strong and extended vision that he could see the sun in its actual great dimensions and refulgence, as we see an

orange, the word 'sun' when used by him would convey an entirely different idea to that conveyed by the use of the same word 'sun' by us. These remarks entirely apply to the ideas we have been attempting to present. The spirits or points should not, therefore, be viewed as trifles, but as centres of great potentiality and attraction surrounded by covers produced by their individual actions as distinguished from their united action. These subsidiary covers or conditions may well be likened to sub-tones produced along with the main tone. Under these covers, the spirits lay in a comatose condition before creation, owing to the main portion of their spirituality being united in the co-eternal conjunction with the supreme source. The united action produced the lower pole as a whole, while the individual actions produced the covers referred to.

85—THE PRIME CURRENT PRECEDED BY COMMOTION IN THE SUPREME SOURCE

We have stated that this united action of the points represented the eternal subtle attraction, which for periods inconceivable had no appreciable effect in producing a further differentiation. In the fulness of time, however, an accentuation began to make itself manifest. The spiritual depletion in the lower pole, which had already existed, began to be further polarised; in other words, spirituality in excess of that already withdrawn was further attracted towards the infinite ocean of the positive pole, viz., the Supreme Being, and the depleted portion, shorn further of its essence, receded further from Him. This process which immediately preceded the creation continued to act for some time, and when the proper time arrived, the first great current of spirituality issued from that region of the supreme source which was nearest to the lower pole. The issue of this

current was, of course, preceded by a commotion in that region, and it was a manifestation of the eternal energy by means of a process of spiritualisation similar to the process of magnetisation (vide Article 63), the object being that whatever was capable of constituting a region fit to form an extension, so to say, of the original spirit-source, should be located within the purview of the Supreme Being, and be so highly spiritualised that any deficiency in its spirituality, as compared to that of the supreme source itself, should not be subject to the conditions peculiar to the more accentuated form of the lower pole of which we shall speak shortly.

86—THE SOUND AND SPIRIT CURRENTS

The uniting faculty of the spirit-energy is the spiritual sound-current, and the centre-forming faculty of the same force constitutes the spirit-current. The two are dependent upon each other. The

sound is the active form and the spirit is the focus form of the same force. The sound attracts and the spirit forms the reservoir. These distinguishing features of the two currents gave rise subsequently to the differentiation of sexes in animate existence.

87—THE PURELY SPIRITUAL REGION AND ITS SIX SUBDIVISIONS

As the Supreme Being Himself was in a state of eternal polarisation, consisting of three distinct regions, viz., the infinite region of full spirituality, the region of the neutral zone, and the region of the lower pole, the sound and spirit currents, which emanated from Him at the time of creation and were, to some extent, like the two currents accompanying the process of animate respiration, also resolved themselves in the region, which was directly within the purview of the Supreme Being, into three divisions each. In the case of animate respiration, the oxygen which

is taken in comes out with an admixture of the main constituent of the human frame, viz., as carbonic acid gas. In the Supreme Being Himself, there is nothing else but pure spirituality of the highest degree, and therefore the out-coming breath (respiration) imbibes this spirituality. The outward or the spirit current is, therefore, as spiritual as the inward current of sound which is absorbed in Him. The three subdivisions of the first set, *i.e.*, the polarisation of the sound-current, are known as Radhasoami, Agam (inaccessible), and Alakh (invisible); and the three subdivisions of the other set, viz., the polarisation of the spirit-current, are known as Anámi, Satyalok, and Bhanwargupha. As the spirit-current, which is one of attraction, extends outwards by a process of spiritualisation, it has a somewhat lower location than the sound current itself, which is one of pure, inward action. The second set of the three subdivisions mentioned above

accordingly occupies a lower position than that of the first set, and in spirituality, too, it is of a somewhat lesser degree. In the six subdivisions we have mentioned, the two currents are not distinguishable, and both act together, their joint action being similar to the conjoint, attractive, and magnetising functions of the magnetic force. The existence of these two currents, however, has given rise to the six subdivisions referred to. Hitherto we have spoken only of the main subdivisions of the spiritual regions evolved at the time of creation. We would now describe in some further detail the presiding deities and the denizens of these spheres.

88—THE DENIZENS OF THE PURELY SPIRITUAL REGIONS

Since the time the subtle attraction began to assert itself in an appreciable form, the covers or coatings produced by the individual spirit-action receded fur-

ther and took their location at the strata suitable for them. The spirits so shorn of their original comatose covers woke up, as it were, from their eternal sleep, inasmuch as the individual currents were largely relieved of the strain involved in maintaining the individual covers, and inasmuch as they received additional spirituality by being drawn to higher spiritual planes. This wakening up is entirely similar to that which takes place when the ego passes from the plane of deep slumber to that of the astral creation appertaining to trance. In this condition of trance, the respiration and the circulation of the entire physical frame are at a standstill, inasmuch as the main spiritual currents which sustain the wakeful, dream, and deep slumber conditions, have been attracted to the astral plane. The same remarks apply to the condition of spirit at the time of death. It is, however, in that state drawn up to a higher plane still. On the arrival of the spirit at the astral

plane, it assumes a subtle body, somewhat similar to its physical body, the materials of the subtle body being supplied out of the subtle surroundings of the astral plane. Similarly, on the spirits being liberated from their original comatose covers, they assumed spiritual bodies of the higher spiritual planes to which they had been attracted. These higher spiritual planes, however, represented the comatose strata which had fallen down from their original planes of location, by the attractive action mentioned above. This shifting of strata imparted even to those strata which had fallen below a kinetic energy of the conscious united spirit-current, and they were thus endowed with intelligence as a whole. The bodies constructed out of such covers could not, therefore, obstruct the kinetic spirituality developed in individual spirits. These spirits are known as *hansas* and *param hansas*, with reference to the lower or higher spiritual

spheres they belong to. The spirits of the higher three subdivisions would be *param hansas*, while those of the lower three spheres would be *hansas* only. Although the sex-distinction is not marked in the purely spiritual regions, yet those may be grouped in a male class in whom the sound-action predominates to some extent; the remaining spirits might come under the category of a feminine group in whom the spirit-action is prominent. It is, however, necessary to observe that the two classes should in no circumstances be held to be associated with any sex-functions of the kind met with in this world.

89—AGAM PURUSH, THE FIRST FOCUS OF THE PRIME CURRENT, AND THE ORIGIN OF LUNAR AND SOLAR ORBS

The first focus, formed by the issue of the original supreme spirit-current from the supreme source, became the first presiding deity of the sphere below the

infinite sphere of the Supreme Being, Radhasoami. This presiding deity is known as the Agam Purush and represents that vast spirituality which had been assimilated in the supreme source during the creational process, enhanced considerably by the union it had with the Supreme Being, and ever maintained at that enhanced kinetic spiritual level, in consequence of the connection established with the prime current since. The great reason of the issue of the prime current, besides that of its spiritualising effect, was that the Supreme Being could not, from the essence of His own eternal condition, assimilate permanently within Himself, any portion of that spirituality to which He had assigned a stratum lower than His own supreme source during the eternal polarisation preceding the creation. On the contrary, He returned that spirituality highly charged with His own essence when the proper time arrived for such a course, the immensely gracious object

being that the nether pole itself, with the innumerable spirit-entities in it, should be brought to a state of conscious, blissful existence, the potentiality being replaced by kinetic life.

The supreme refulgence, which accompanied the issue of the prime current, studded in sheets, as it were, the surrounding regions with orbs, technically known as suns and moons, the prevailing energy in the former being that of sound-force, and that of the latter being that of the spirit-force. By means of these orbs the spirituality of the supreme source was supplied to the region referred to. The sun and stars and other orbs, found in that part of the creation in which we live, diffuse energy in a similar manner. The spiritual orbs mentioned above also supplied places of abode to the spirits or denizens of that region. It is hardly necessary to mention that these orbs were intelligent and conscious like the other parts of the purely spiritual creation. The re-

gion we have been speaking of is the one surrounding that portion of the supreme source from which the prime current emanated. The sphere evolved by Agam Purush is situated below this region, which might accordingly be mentioned as the august portal of the Supreme Being, Radhasoami.

90—CREATION OF THE REMAINING FOUR SPHERES OF THE PURELY SPIRITUAL REGION

The formation of the first focus naturally took some time, and when it was completed, the Agam Purush, or the presiding deity of the second highest spiritual sphere, manifested Himself as a most resplendent sea of spirit. Into this vast sea, the prime current poured its spirituality, as it were, and became invisible beneath it. The process of creation thereafter was carried on by Agam Purush on the same lines as the original process started by the supreme source. The sphere of Agam

Purush, and the lunar and the solar orbs, and the spirits or denizens thereof, were evolved by Him. The above remarks apply also to the evolution of the remaining four spheres of the purely spiritual region.

It may be observed here that in each set of the three upper and the three lower spheres of the purely spiritual region, the sphere at the top merely furnishes spiritual energy to the two lower spheres, but does not take an active part in the regulation of the creation of those spheres. The economy mentioned above is to some extent observable in our frames. The spirit-entity supplies the necessary vital energy, but the frame and its functions, whether they be subtle or coarse, are maintained and kept working by mind and the material forces.

91—MAHASUNNA—ITS SIX SUBTLE SUBDIVISIONS

We have already mentioned that the spiritual regions constituted, as it were,

an extension of the infinite region of the Supreme Being Himself. The six spheres, referred to, thus became a part and parcel of the supreme spiritual pole, and are, therefore, immune from all changes and dissolution. The creational process, explained above, which resulted in that part of the precreational eternal zone, which adjoined the supreme source, being converted into purely spiritual regions, caused a gap, as it were, below these regions. This vast gap is known in the religion of the Saints as the region of Mahásunna. This constitutes the barrier between the spiritual regions and the regions of the Universal Mind or Brahm, which latter, as we shall presently explain, were evolved out of the lower part of the precreational neutral zone. As the gap, referred to, or Mahásunna, was constantly under the strain of the creational process employed in the evolution of the spiritual regions, it received a subtle impress of the purely spiritual regions, and subtle sub-

divisions corresponding to the spiritual subdivisions were formed in it. These subtle regions may be called sub-tones of the purely spiritual regions. The creational process of the subtle regions, referred to, was started by Sohang Purush, the presiding deity of the lowest spiritual region, viz., Bhanwargupha'.

92—THE EMANATION OF KAL PURUSH AND ADYA'

The first creational impulse seems to have spent itself by the creation of the spiritual regions, and there was accordingly a cessation for some time in the work of creation. During this period of cessation, the precreational eternal energy (action), however, continued to work with augmented speed in consequence of the influence exercised over it by the lower parts of the already created spiritual regions. These lower spiritual parts, although they had been spiritualised to such an extent as to be fit for association with

the region of the supreme source, were, to some extent, still associated with the spirituality of a lower degree, the creational action involved in the formation of the subregions of Mahásunna being not sufficient to eliminate it entirely. This residual shortcoming was subsequently removed when the creational process commenced again.

It may be mentioned here, by the way, that the fifth subdivision of a set of six subdivisions is the one which is endowed with generative functions. For instance, the fifth nervous centre reckoned downwards from the centre of the spirit-entity, viz., that situated within the organ of reproduction, is endowed with generative or sexual functions. The fifth sphere of Brahmand, viz., that of Brahmá, is similarly endowed. In these regions, viz., in the third grand division and in the second grand division of creation, the distinction between the male and female generative functions is

manifest. In the first grand division, however, as we have already stated, these two functional features are merged in each other, and sexual function of the kind met with here does not exist. The fifth sphere of the purely spiritual regions, viz., Satyalok was, however, the place in which the commingling of the spirit and sound currents occurred in a pronounced form. At the next stage of creation, these functional qualities, together with the lower spirituality imbibed during the interval of creational rest, referred to, were cast out as separate currents. The first current, which emanated from the presiding deity of Satyalok, viz., Satya Purush, being the offshoot cast off by the sound-current, had great kinetic power in overcoming resistance of every description, and is known as the Kál Purush or Brahm. He was void of the centre-forming capacity, and accordingly could not alone perform the work of creation in the lower strata of the

neutral eternal zone. The second current, which emanated from Satya Purush, being an offshoot of the spirit-current of the purely spiritual region, had within it the capacity of forming centres, and was associated with countless spirit-entities or points which had not sufficient spirituality in them, or which were not sufficiently pure to remain in the spiritual region. The colour of the current of Kál Purush was a dazzling bluish tint, as compared with the refulgence of the spiritual regions, while that of the other current, which is technically known as Adyá, was a greenish yellow hue.

98—EVOLUTION OF THE CONSTITUENTS AND SIX SUBDIVISIONS OF BRAHMAND

The issue of the currents of Kál Purush and Adyá from Satyalok entirely removed from the sphere that condition of lower spitrituality which was not fit for association with the purely spiritual regions, and at the same time supplied the neces-

sary factors for the creation of Brahmand. It may be observed here that the action of these two currents was outward, or contrary to the purely spiritual action, as their functions appertain to the region adjoining the region proper of the original nether pole. This region of Kál Purush and Ádyá is known as Brahmand, and its upper boundary is contiguous with the lowest part of the creation of Máhasunna, which lowest part is the sphere of Akshar Purush (Imperishable Deity). This deity, being one of the subordinate deities, of the sub-spiritual creation of Mahásunna, is like them almost immune from dissolution, and is accordingly called the Akshar Purush. The currents of the Kál Purush and Adyá formed the first focus in a somewhat commingled condition in conjunction with the seat occupied by Akshar Purush. Here the two currents in question are respectively known as Purush and Prakriti. As Akshar Purush was an emanation of the purely spiritual region,

he occupied with reference to Brahmand the same position as that occupied by the individual human spirit with reference to the physical frame and the mind. His sphere is, therefore, known as the true Atmá Pad (spirit-pole) of Brahmand; and the Akshar Purush, being the great spirit of the nether pole, an adept who succeeds in effecting a union with him is most appropriately called a *Mahátmá* (great spirit). The conjunction of Kál and Adyá with the Akshar Purush resulted in the supply of considerable vital energy to them, and the work of creation of Brahmand commenced forthwith. In accordance with the methods employed for the evolution of creation of the spiritual regions, currents issued forth from the Purush, Prakriti, and the Akshar Purush, and completed the work of creation of the spheres appertaining to them. These three currents are manifest in this sphere and are known as Tribeni. The focus or reservoir, which is directly below the seat

of Akshar Purush himself, is known as Mánsarovar, and immersion in this reservior of spirituality purifies the adept, who reaches that stage, of all subtle impurities of Brahmand, that he may have imbibed during his upward journey through the region of the Kál Purush, viz., Brahm or the Universal Mind. The point at which these three currents first converged is known as Trikuti, *i. e.*, the place of three elevations or prominences. These three prominences are known as Meru, Sumeru, and Kailash. Here the two currents which had come from Satyalok manifested themselves as Brahm and Máyá. As the original strata at this place were comparatively heavy or less spiritual, the creational shifting cast out a huge volume of cover-clouds composed of extremely fine constituents known as *paramánu* (molecules). These *paramánus* are infinitely finer than the ordinary molecules and ions we are familiar with and should not be confounded with them.

The deficiency of spirituality in the region of Trikuti, as compared with the spirituality of the sphere above it, viz., Sunna or Dasamadwár, appeared in a much more pronounced form, and the visual effect produced by it was a highly refulgent, red hue, like that of the rising sun. The three currents united in their course downwards from Trikuti, and two fresh main currents from Máyá and Brahm also started downwards. The centre where these two currents took their third location is known as Sahasdal Kamal (the thousand-petalled lotus), and Máyá and Brahm here assumed the form of Jyoti Náráyan (or Niranjan).

As the three currents, referred to, had started from a region of three prominences, the impress of the form of their location was imparted to the course carved out by them in their descent to Sahasdal Kamal. This path is known as Bankanál (crooked tunnel). From the point from which the united three currents

commenced their course downwards, the path goes up first and is then followed by a descent. These three currents are the subtlest latent forms of the three *gunas* (qualities) we shall speak of presently, one being highly charged with spirituality, the second with generative functions, and the third with the quality of destruction. At Trikuti these three currents and the currents of Máyá and Brahm acting upon the molecules, referred to, produced five distinct, although very subtle and almost imperceptible, strata or layers in them. These are the subtlest forms of the five conditions of matter, referred to, in Article 12. The condition of matter separated by the Brahm-current was the *ákásh tattwa* (ether); that separated by Máyá was the *agni tattwa* (fire); and those evolved by the preservative, the generative, and the destructive qualities respectively were the *váyu* (gas), the *jal* (liquid), and the *prithwi* (solid) *tattwas* (elements or

conditions) respectively. The matter (or molecules), which had fallen downwards at the creational shifting applied at Trikuti, carried the impress of these five conditions downwards, and manifested itself at Sahasdal Kamal as the five distinct elements mentioned above. As these elements were much subtler than ions, and as they were highly charged with energy, they issued forth from Sahasdal Kamal as five distinct currents of radiance of different hues. The hue of ether or sky was of a dark bluish colour, that of fire of red colour, and those of *váyu*, *jal*, and *pritthwi*, greenish, white and yellow colours respectively.

No sooner the five *tattwas* emanated from Sahasdal Kamal than they were subjected to further action. The three qualities and Jyoti and Niranjan, each acting on the five *tattwas* separately, produced twenty-five sub-constituents of the five *tattwas*, each possessing a distinctive property peculiar to it. These

twenty-five constituents are known as the twenty-five *prakritis* or properties.

Concomitantly with the grouping of *tattwas* and *prakritis* in the manner indicated above, the creational process of constituting the sphere of Sahasdal Kamal was at work. Eight main currents were engaged in this creational work. These currents consisted respectively of the currents of Jyoti and Niranjan and of those of the three qualities split up into male and female currents each. With reference to these currents alone, the Sahasdal Kamal is also technically called the Ashtadal Kamal (eight-petalled lotus). Each of these eight currents first attracted and assimilated five distinct leaves, so to say, of the five *tattwas*. Thereafter, the individual leaves, so constituted, each attracted and evolved twenty-five sub-leaves of the *prakritis*. These final leaves, thus arranged round the eight main currents, produced a ramification of one thousand petals, and the sphere is accord-

ingly spoken of, with reference to them, as the lotus of one thousand petals.

After the formation of this lotus, the two currents of Jyoti and Niranjan took their final abode. They could not go down further, in consequence of the negative strata below Sahasdal Kamal being not suitable for their energy. The three qualities, which had hitherto remained concealed, as it were, within the sphere of Sahasdal Kamal, now issued forth as the three sons of Náráyan, and became the deities of their respective spheres which are located one below the other. These deities are known as Vishnu, Brahmá, and Shiva. Their spheres are in the order in which their names are mentioned. The evolution of these three spheres completed the set of the six subdivisions of Brahmand, which, as already stated (vide Article 91), occupy the lower part of the precreational neutral zone. Hitherto, we have been speaking of the evolution of the constituents and of the six subdivi-

sions of Brahmand. We now proceed to say something about the spirituality and the denizens of these regions.

94—THE SPIRITUALITY OF BRAHMAND AND ITS DENIZENS

The spirituality from Sunna, the top sphere of Brahmand, down to the next sphere, viz., Trikuti, is of a very high order, so much so that it does not compare very unfavourably with the spirituality of the higher planes. From Trikuti downwards, however, the spirituality has lost its pure distinctive feature in consequence of admixture with subtle matter, viz., molecules, and is technically known, down from that sphere, as *prán*, which should not be confounded with *váyu tattwa* (gaseous condition of matter). On the issue of the three currents, which originally started from Sunna (vide Article 93), from the lower end of Bankanál (the crooked tunnel), they separated into three subtle currents known as *irrá*, *pingalá*, and

sushamná. The last occupies the middle position, while *irrá* and *pingalá* are respectively on the left and right sides. These three main currents are the channels or arteries through which spirituality, referred to above, is supplied to the lower portion of Brahmand. Orbs, somewhat similar to those of the purely spiritual regions, were evolved by the three spiritual currents which emanated from Sunna. A third class was, however, formed of them, in consequence of their having taken origin from three distinct sources. The two classes have the distinctive features of suns and moons stated previously (vide Article 89), while the third class consists of *tárás*, which should not be confounded with the stars we see, which are themselves suns and moons. The third class possesses the distinctive features of planets.

95—THE DENIZENS OF THE SPIRITUAL CREATION

As the purely spiritual creation, apart from the presiding deities and the denizens thereof, was itself intelligent, the covers or bodies constructed out of the materials of such creation did not require any special arrangement for the establishment of communication with the spiritual macrocosm. The covers themselves, as they were, served this purpose, and enabled the spirits seated within them to acquire a complete experience and knowledge of the creation around them. A somewhat similar condition obtains in the case of the denizens of the top sphere of Brahmand, viz., Sunna. They are also accordingly known as *hansas.* The sex-distinction is, however, to some extent, manifest in them, although the sex-functions do not exist. The members of the class in which the female element predominates are known as *hansinis,*

while the remaining denizens form the class of *hansas*.

96—THE TANMATRAS—THE SUBTLEST PARTICLES OF MATTER

The matter or molecules which issued forth from Trikuti (vide Article 93) is void of intelligence, although it is very subtle and pure and highly charged with energy. Simple covers out of such a material were, therefore, not sufficient for the perception of the outer world. At Trikuti, the five senses were created in their subtlest form, with the object of endowing the denizens of that place and those of the lower creation, with the necessary means of holding communication with, and acquiring a knowledge of, the surrounding creation. The subtlest and the minutest particles, technically known as *tanmátrás*, were associated with each spirit, and they formed suitable media for receiving impressions from the five different kinds of matter already evolved there.

97—THE TANMATRAS OF ELEMENTS—THE CONSTITUTION OF FORMS AND FUNCTIONS OF THE SENSES

The *tanmátrá* of *ákásh tattwa* was located within the sense of hearing, while those of the remaining four *tattwas*, viz., *agni*, *váyu*, *jal*, and *pritthwi* were located in the senses of sight, smell, taste, and touch respectively. As ether is the most subtle condition of matter and is highly charged with energy, the faculty of sound-perception may be stated to be synonymous with the faculty of force-perception; and as soon as a force is resolved to the ethereal plane, it is felt as sound. Here we are looking at force with reference to its action as a kinetic current, without taking into consideration the eventual effect produced by it. When the stage arrives at which the current forms a focus, the effect manifests itself in the grouping of the ungrouped molecules into a condition which is known as form. The constituents of *ákásh* cannot group them-

selves in the manner indicated above, and *ákásh* is, therefore, considered to be formless and incapable of producing forms. This conception, however, requires qualification. We have already stated in Article 93, that *ákásh* was evolved as separate strata of the molecules evolved at Trikuti during the creation of that sphere. Accordingly, *ákásh* occupies a separate sphere of its own below Trikuti, and with reference to this sphere, it is not formless as a whole. *Akásh*, accordingly, serves the purpose of vehicle of higher forces in the economy of creation. Next to *ákásh*, *agni* is the most subtle condition of matter out of the four remaining *tattwas*. Out of the molecules of *agni* (heat), form has been evolved by the action of the necessary force which is applied on them through *ákásh*, and which is ever associated with *ákásh*, although producing no effect on the latter, and which can be carried by means of the light-currents propagated through *ákásh* to the sense of

sight and perceived there as form. The carriage of forms to the eye, in the manner indicated above, is somewhat similar to the carriage of the aqueous vapour by means of air. Light, devoid of all admixture with conditions of matter other than the ethereal, is pure electricity of the third grand division of creation, and cannot be perceived by the sense of sight. Its refulgence is perceived when the spirit-force is developed. All the lights that we see in this creation, be they stellar, solar, electric, etc, are ever highly charged with atoms other than the constituents of ether, viz., ions. The admixture of these atoms, which in the case of heat are ordinary atoms in a condition of disintegration (vide Article 11), imparts the distinctive characteristics of the various forms of light. The sense of sound is, therefore, subtler than the sense of sight, and all sounds are ever associated with forms in a hidden or latent condition. Whenever matter is reduced

to the condition of *váyu tattwa*, it is then perceived by the sense of smell.

98—THE CAUSE OF SOME GASES AND SUBSTANCES BEING ODOURLESS AND TASTELESS

We would make a small digression here with the object of explaining the cause of some gases and substances being odourless and tasteless respectively. We have stated above that the minutest particle of each of the five conditions of matter is at the centre of each of the five senses. These minutest particles are in the same planes as the *tattwas* they appertain to. Accordingly, a *tattwa* itself, so long as it is not subjected to some extraneous action or admixture, does not produce any action upon the sense which contains its *tanmátrá*. *Váyu* alone would not, therefore, affect the sense of smell, or such of the permanent gases as approach it in subtlety of their constitution. We have already said in Article 97, that the idea of five *tattwas* is the one appertaining to the peculiar

grouping of the molecules of each of them, and in considering the subject, this conception should not be confounded with the gross forms of gases, liquids, solids, etc., met with here. The above remarks apply *mutatis mutandis* to all the remaining senses.

To elucidate the matter further we would, however, add another illustration. So long as the condition of heat does not reach that stage of subtlety in which atoms are fit to be associated with the kinetic energy which agitates the ethereal plane, it merely affects the sense of touch by the action it produces upon the physical body, but it is not seen as light. As soon as, however, the subtle condition, referred to above, is reached, this condition affects the *tanmátrá* of heat in the eye, and light is perceived. In short, when the five conditions of matter are so agitated as to affect their subtle planes, the sentient entities, who happen to be present within the field of such agitation, receive

the impression at the sense concerned and feel it as sound, light, smell, taste, or touch, as the case may be. It frequently happens that a single agitation, which is, of course, produced by energy, may affect more than one sense. In that case there might be a concomitant experience to the different senses that are affected. A report produced by a combustible substance, for example, affects the senses of hearing and sight, and in some cases of smell too. The sense of hearing on the face of it produces an impression that it is much grosser than the sense of sight, and it will therefore be advantageous to explain clearly how the contrary of such a notion holds good.

99—THE SENSE OF HEARING SUBTLER THAN THE SENSE OF SIGHT

All sounds, as we experience them here, are produced by the action of energy when that action is communicated to the apparatus of hearing. This apparatus,

as it exists in our body, is made of solid, liquid, and to some extent gaseous substances. The force which affects a solid, a liquid, or a gaseous plane could, therefore, alone act upon our physical apparatus of hearing. This explanation, however, refers to that stage in which communication of the force is confined to the grosser planes of hearing referred to. All forces, however, have subtler forms other than those produced as effects upon the grosser planes, and it is the subtle form which is heard as sound, as we shall explain presently.

It will be observed from Article 8, that constant exercise since birth has developed the various functions appertainig to the physical frame, and that whatever our subjective knowledge is, that, too, has been obtained through impressions initially conveyed within by means of the physical frame. The subtle media of receiving impressions, therefore, depend entirely upon the physical apparatus for the con-

veyance of impressions to them. Accordingly, when anything affects the physical apparatus, then alone the subtle media within are excited, and in that condition alone the sense concerned becomes cognisant of the effect. Now, in the case of hearing, if the force had not reached a stage where it could affect the physical constituents of the sense of hearing, it would have no effect upon that sense; inasmuch as the hearing faculty is kinetic in our body, as stated above, only when it is associated with the physical apparatus. A converse condition of communication takes place when the force reaches the physical apparatus of hearing, *i. e.*, from the physical plane of that apparatus the force in its subtle aspect communicates itself to the *tanmátrá* within. What that subtle aspect is, we now proceed to explain.

We have stated above that the force which affects the physical apparatus of hearing can alone be felt as sound. As

the constituents of that apparatus are the solid, liquid, and gaseous conditions of matter, it is clear that the force which acts upon them is practically acting upon the force of gravitation, for all these conditions of matter are maintained in their existing condition mainly by the effect of the force of gravity. Whenever one of these planes of matter is acted upon, gravity reacts, and this reaction is always propagated along with the original action. The reaction of the force of gravity is the subtle aspect we have referred to above.

A further examination will show that the gravity of our earth is derived from the sun, being the result of the attractive action of the sun on the earth. The attraction we have been speaking of is somewhat similar to that of a magnet, and it takes place through the intervening ethereal medium. Thus we find that the force which is agitating the ethereal plane in the shape of terrestrial gravitation is always taking part as the subtle factor in

the perception of sound. We may well deduce the following general proposition from the explanations given above :—

When force-actions agitate the physical planes peculiar to the various senses, then they affect the senses concerned, otherwise they remain unperceived.

If, however, by the method of the spiritual practice prescribed in the Radhasoami Faith, the spirit-force is developed at planes higher than those at which it is kinetic in ordinary circumstances, the *tanmátrá* of the various senses will no longer be dependent upon the physical frame for communication of impressions, and subtle actions of various degrees, which are ever present, would all come within their cognisance. This is the manner in which persons in cases of abnormal conditions affecting the higher planes become for the time being endowed with subtle functions. We have now said enough, we presume, to show that the

sense of sound is not of that gross description as we take it ordinarily to be.

100—GRADUAL DEVELOPMENT OF THE SENSES

In considering the constitutions and functions of the various senses, we have been dealing with the subject from the point of view of our physical plane, in order to enable us to give illustrations which are within the scope of ordinary experience. The same remarks, however, apply, with necessary changes, to the subtler senses of the denizens of Brahmand. In the sphere of Trikuti, the senses are so subtle and hidden that they are hardly distinguishable in the radiant frame of the denizens of that place. In Sahasdal Kamal the senses are more manifest, and in the other lower spheres of Brahmand, their distinctive features are more pronounced still.

101—THE FIELD BELOW BRAHMAND AND THE ORBITAL MOTIONS OF BRAHMAND AND PIND

Below the spheres of Vishnu, Brahmá, and Shiva there is a vast field somewhat similar to Mahásunna. Although it is very much smaller than the latter, there is some minor creation in this field, and it serves as a boundary between the second and the third grand divisions of creation. At the lowest part of this boundary, the topmost sphere of the third division is situated with an upward opening into the regions of Brahmand. This opening is known as the third *til* (the third or the subtle eye), and by means of it one can catch glimpses of the lower portion of Brahmand. This opening is also the portal through which the spirit-entity passes from the third into the second grand division. The sphere, referred to above, bears a resemblance to the top sphere of Brahmand, viz., Sunna. This is the moon-sphere of the third division

of creation, and all spirituality is supplied to the lower spheres from this source. This sphere is above the sun, and is moving along with the latter around the lowest part of Brahmand. Brahmand, too, as a whole, is also subject to a similar orbital motion round the purely spiritual region. This latter region or any portion of it, is not, however, subject to the motion of the kind referred to. As we shall explain later on, the two grand divisions of creation which are subject to orbital motion are alone subject to periodical dissolution also. In the purely spiritual region, there is no change or dissolution, and that region is accordingly ever immortal. The description we have given refers to that individual system of Brahmand and of the third division of creation in which our solar system is located. In the Brahmand as a whole, however, there are innumerable systems of the same type. The innumerable Universal Minds or Brahms, with their consorts, the Adyas,

as well as the innumerable spirit-centres of Brahmand, were cast out like drops from a sea out of the spiritual current and the currents of Kál and Máyá that descended down from the purely spiritual region into the vast expanse known as Mahásunna. Similarly, the innumerable solar systems we find in the plane of the third grand division of creation have been projected down by each of the individual systems of Brahmand.

102—THE COMBINATION OF QUALITIES WITH PRAKRITIS FORMING EIGHTY-FOUR CURRENTS

The three qualities in their downward course became associated with the twenty-five *prakritis* mentioned in Article 93, and also entered into mutual combination with each other. Thus eighty-four compound currents, viz., seventy-five of matter and nine of the qualities referred to, passed into the third division of creation. These eighty-four subtle

currents are known as the *chaurási laksh* (the subtle eighty-four). The material constituents and the functions of all animate and inanimate creation in the third grand division have been evolved out of these eighty-four currents. The seventy-five material currents are in the nature of elements known to us, each endowed with separate properties in accordance with the nature of the various forces they were subjected to, and with reference to the *tattwas* from which their material element was derived.

103—THE FOUR CLASSES OF EXISTENCE IN PIND

We have mentioned in Article 97 that the main function of the *ákásh tattwa* is to serve as a vehicle of force-action, and that its other functions are hardly appreciable. The other four *tattwas* furnish constituents for the bodies or frames of spirit, whether the bodies in question be subtle or coarse like ours. Animate

and inanimate existence of that part of the creation which is below. the five spheres of the *tattwas* in Pind is divided into four great classes. These classes are known as *jaráyuja, andaja, swedaja,* and *udbhija.* The first three classes are exclusively composed of animate existence. The fourth class, however, includes also minerals and other objects which come out of the earth. *Agni tattwa* is the predominant constituent of the bodies of the members of the first class, while the *váyu,* the *jal,* and the *pritthwi* are similarly the prevailing constituents in the case of the remaining three classes. The literal meaning of the four technical words quoted above is :—(1) that which comes out of film, (2) that which comes out of egg, (3) that which comes out of water and perspiration, and (4) that which comes out of the earth. The stellar or the solar creation in the macrocosm of third grand division is specially endowed with that function which is known

as the creational function of the body, apart from the subjective functions associated with it in higher animate creation. So far as their material constituents are concerned, they are like the material constituents of nerve-centres. Like the nerve they supply vitality to the entire system and are the props or supports of those systems. The presiding deities of these orbs are not to be found in the material constituents thereof. They are located in higher subtle planes accompanying the orbs which are suitable for location of the deities referred to. Their regulation of the orbs subordinate to them is similar to the regulation exercised upon nerve-centres by the peculiar imperceptible spiritual plane associated with each. In the lowest part of the third grand division of creation, these orbs become devoid of spirituality to such an extent that their action becomes almost akin to the creational action of the vegetable existence.

104—THE SIX SUBDIVISIONS OF PIND AND THEIR PRESIDING DEITIES

Besides the eighty-four currents, referred to, current-emanations of Jyoti and Niranjan also descended into the third grand division of creation, viz., Pind. Their subtlest forms are associated with the presiding deity of the top sphere of this division, while the remaining two forms of each, which are comparatively speaking less subtle, are the presiding deities themselves at the next two lower spheres. Similarly, emanations from Vishnu, Brahmá, and Shiva have converged at the three lowest spheres of Pind respectively. The emanations from Jyoti and Náráyan manifest themselves in the microcosm of a human entity as individual desire and mind respectively. The manifest forms of these two emanations in the human entity, where they exist as rays from the main currents, are to be found at the nervous centre which is located at the heart. There, the desire and the

functions of the mind are at play. Their subtler forms are to be found in the nervous centres at the throat and at the seat of the spirit (vide Article 18). Their functions are, however, not manifest and are perceived on development of the latent potentialities of the spirit. The three lower centres in the human entity are similarly imbued with the powers of Vishnu, Brahmá, and Mahádeva respectively, and perform the functions of preservation, assimilation and procreation, and elimination of effete bodily matter respectively. The orbs of Pind region, which correspond to these six nervous centres, are respectively the Spirit or Moon-orb, the Sun, the Earth, Jupiter, Saturn, and Neptune. The other so-called planets are really minor orbs, and they render assistance to the main orbs to which they are nearest. These minor planets perform functions similar to those performed by certain sub-ganglia adjoining the main ganglia. Like the three

lower ganglia in the human frame, which form a group, as it were, distinct from that of the three upper ganglia, the three lower orbs of Pind are to a considerable extent independent of the group of the three higher orbs. In accordance with the characteristics of its presiding deity, viz., the emanation of Vishnu, Jupiter is more or less independent of the Sun, the connecting link being the current of spirituality which descends down to the lowest sphere from the moon-orb. As the plane of this orb and the individual spirit or moon-orb are on the same level, this is the *chandra* of astrology, by means of which the *ráshi* or the characteristic of each human individuality is determined. This spiritual current is the source from which originally spirituality is supplied to all animate creation in the third grand division. This is also the orb from which another current known as *jarr chetan* (vitality of inanimate objects) is suppiled to the ma-

terial constituents of Pind. The electricity which we find on our earth is a manifestation of the non-spiritual life-current we have been speaking of. In the holy scriptures of Saints it is mentioned as *bijli* (lightning). The subtle spheres of the five subtle currents of *tattwas* are below the moon-orb of Pind, and they are resplendent there in the hue peculiar to each. We quote below a couplet which contains the ideas we have stated above :—

पांच रंग निरखे तत सारा ।
चमक बीजली चंद्र निहारा ।
फोड़ा तिल का द्वारा हो ॥

The English version of the couplet would be as follows :—

(1) saw the five elementary colours of the *tattwas*, beheld the flashes of the lightning of the moon, and then forced open the third eye, viz., the portal of Brahmand (vide Article 101).

105—THE DENIZENS OF PIND

The corporeal frames of the denizens of the third grand division are constituted of materials belonging to the spheres in which they reside. For instance, the bodies of the animate creation of our earth are made out of materials supplied by the earth, whether in a coarse or in a subtle form. The orbs of the sun and the moon, which are higher than that of the earth, are made up of matter of a very much finer and subtler quality. They are accordingly highly resplendent and charged, in a far greater degree than the earth, with spirituality and energy. The denizens of these orbs are in consequence furnished with frames which are much more subtle and resplendent than our own, and their existence, too, is comparitively by far more blissful. The five *tattwas* and the eighty-four currents, referred to in Article 102, during their descent from Brahmand into the third grand division of creation, became

coarser at each step. They are very subtle in the moon and in the sun, while in the case of the other spheres their coarseness increases, in proportion to the distance of the sphere from the top orb. From our experience of the earth, it may not be unnaturally inferred that the gaseous, the liquid, and the solid parts of the orbs are alone tenanted. Such is, however, not the case. The subtler strata of each are also inhabited, the denizens thereof possessing the requisite subtle bodies. We are endowed with three distinct forms, viz., the *sthool*, *suksham*, and *káran sharirs*, (the gross, the subtle, and the instrumental bodies), which are reflex images, as it were, of the three forms of Brahm. The statement made above that an entity can have an independent subtle body is not, therefore, entirely in the nature of a dictum, as it already possesses such a body in its gross state of life. In our gross form, the subtle conditions are more or less latent, but they do manifest

themselves when we go into the state of dream, trance, etc. Similarly, in the converse case of disembodied spirits, whose existence is believed to be beyond question now, the subtle body is the kinetic one and the grosser form is manifested at times. Spirit-entities, in some respects similar to disembodied spirits, inhabit the subtler strata of all the orbs of the third grand division.

It is hardly necessary to remark that the denizens of the spheres lower than the earth are, in every respect, inferior to those that are found here. The apparitions of disembodied spirits on this earth are always due to worldly desires and worldly ties; and in accordance with the nature of these desires and ties, the actions of the apparitions are marked by benevolence or malevolence as the case may be. As the three lower ganglia are mainly engaged in the performance of actions which are common both to men and brutes, their functions are characterised by the lower

impulses and passions, and higher desires and sentiments are, as a rule, wanting in them. The denizens of the three lower spheres, corresponding to the ganglia referred to, are, therefore, endowed mainly with brutish tendencies. The subtle denizens of those spheres are evil-minded and generally wanton in their actions. Their pleasures and joys are of a very low character, and do not approach, to any degree, the joys and pleasures of humanity. These denizens are, more or less, akin in nature to the infernal spirits whom we shall describe presently.

106—THE REGION OF HELL AND ITS DENIZENS

Below the lowest sphere of the third grand division of creation, the pole proper of the nether precreational region exists. There is no regular creation in it and it is a vast expanse of spiritual depletion, as it were. Whatever creation is there is of a minor character,

bearing some distant resemblance to the sub-creations of Mahasunna and of the bottom portion of Brahmand. This minor creation is known as the region of hell and is full of torments and woe. The denizens of hell are possessed of the vilest propensities and are ever tormenting those who have the misfortune of being cast into this place of correction and punishment.

We have now completed a description, which is very meagre indeed, of the evolution of creation from its precreational condition to the lowest form of creation that exists in hell. The economy that regulates the entire creation has been explained in some detail, in connection with the description of the creation of each grand division. The general economy, which regulates interdependence of each of the three grand divisions and of the general condition in each of these divisions, requires to be noticed now.

107—GENERAL ECONOMY OF THE THREE GRAND DIVISIONS

So far as the regions of the first grand division are concerned, very little is required to be stated here. They are within the purview of the infinite Supreme Being and constitute His own region, as it were. At the time of creation, the spiritual regions were so spiritualised by the currents of spirit and sound that they do not stand in need of any further spiritualisation. The residual precreational admixture left during the first creational stage was eliminated at the commencement of the next creational step downwards, and the purely spiritual regions, as already stated before, are now perfect in every respect, needing no change or addition in consequence of lapse of time. Compared to the other two grand divisions, the expanse of the purely spiritual regions is immense. The case of the other two grand divisions, of

creation is different. Their spirituality is not so complete as to enable them to work independently, that is, without assistance. Accordingly, each part of Brahmand with its innumerable Brahms and Adyás has to be presented in turn before purely spiritual regions to receive the necessary help. This is the cause of the revolution of Brahmand round the Satyalok, the proper distance between Brahmand and the purely spiritual regions being maintained during the course of the revolution in consequence of the contrary influence exercised by the nether regions below it. The nature of the relation of Brahmand to the spiritual region, as described above, also obtains between the third grand division and Brahmand. The third division is revolving round Brahmand and deriving help therefrom as in the previous case. The tendency of Brahmand and the third grand division is, however, all towards the extreme nether pole, as Brahmand is situated in that

portion of the precreational neutral zone (vide Article 91) which adjoined the original nether pole. The continued action of the tendency, referred to, is constantly resulting in a down-flow of spirituality, which is eagerly imbibed by the nether regions dry as dust. Those regions are, however, from their precreational constitution, unfit to retain for any considerable length of time spirituality of a higher degree than that originally allotted to them. The spirituality which has been collecting, so to say, from the continuous down-flow, evaporates, as it were, and another upward current is established. This upward current serves an extremely ameliorating purpose, specially in the third division of creation; for along with it, the denizens of the infernal regions and of the lower spheres of the third grand division ascend to higher planes; but this current cannot go beyond the topmost spheres of the third division, and the

highest point to which an entity may reach by this natural process of elevation is the moon-sphere. There the circle is completed by the two currents, and the downward course commences again. This circle is known as the *chakra* of *chaurasi*, and no one can get beyond it unless he is specially trained for access into higher regions. We have been speaking here of the regions of Brahmand and Pind as a whole. We would now give further details of the conditions of individual solar and Brahm systems of the third and second grand divisions respectively.

108—MAHAPRALAYA AND PRALAYA

When an individual Brahm system has completed its vast cycle of revolution round the spiritual region, during which period it has been considerably exhausted by the assistance imparted to that part of the third grand division which is subordinate to it, it comes nearest to Satyalok, that is to say, it is in

conjunction with the spiritual region; and the influence exercised upon it by that region is so great that the entire system of the Brahmand and of its subordinate regions, is drawn up and reduced, more or less, to its precreational condition. This change is known as the *mahápralaya* (the great dissolution). The condition, produced by this dissolution, is maintained for such a period as is sufficient to impart to it the necessary spirituality for a reconstruction, and then the Brahmand and the subordinate regions are again evolved in the manner of their original evolution. The dissolution of individual solar systems takes place on exactly similar lines, but the Brahmand is not affected by their dissolution. The subsequent reconstruction of the solar systems is also similar to the reconstruction of Brahmands. The dissolution of solar systems is known as *pralaya* (dissolution).

109—THE CONSTITUTION OF THE DENIZENS OTHER THAN MAN

It is a common characteristic of the denizens (excepting men) of the entire creation, from top to bottom, that three planes alone are kinetic in them with reference to the region they belong to. The other three planes of the grand division in which they reside are most distantly represented in their corporeal frames, but they are not susceptible of development, and consequently they are not fit in any circumstances for the establishment of communication with the corresponding planes of the macrocosm. The planes of the other grand divisions, which may be higher or lower than the region of their own grand division, hardly find any representation at all in the economy of their corporeal constitution. For instance, the denizens of the three highest spiritual spheres, viz., of Radhasoami *dhám*, of Agam, and of Alakh, will have three covers in all, which will correspond

with the spheres of the three planes referred to. The most prominent and active of these three covers is the one which corresponds with the sphere in which the denizen is located. The other two are subsidiary to it, but they are not useless. The planes of the spheres of Anami, Satyalok, and Bhanwargupha are all represented in one spot at the lowest portion of the outermost cover. They are mere dots representing the lower spheres, referred to, but are never of any use whatever, as a denizen of the higher spheres of the spiritual ragions is, from its creational constitution, so rapt in the bliss of his own sphere that he is precluded by its effect from a descent into the lower spheres. He cannot also ascend to higher spheres, as the creational location allotted to him, with reference to the degree of his spirituality, is immutable. The above economy also holds good in the case of the denizens of Brahmand. In the third grand division, however, the

ascending current helps upward progress of the denizens under its influence at each birth till they reach the topmost sphere, viz., the sphere of the moon. The descending current in Brahmand does not turn back till the time of *mahápralaya* arrives. Accordingly, a large number of the denizens of Brahmand descends into the regions of the third grand division.

110—INCARNATIONS OF BRAHM AND THE SUPREME BEING

To reclaim the denizens of Brahmand, referred to above, and ameliorate the condition of the third grand division, Brahm has often to manifest himself as an incarnation in this world. His sons and prophets, (*i. e.*, the denizens specially empowered by Brahm with his own spirituality) are also often sent with the same object. Similarly, the true Supreme Creator, the Infinite Source of Spirit, the unapproachable and All august Supreme Deity of the highest and the endless

region of spirit, also incarnates and makes His All gracious advent into this world, when the Triloki is within the limits of conjunction with the spiritual region. The spirituality that descends at such happy periods is immense, and the entire creation below the region of the first grand division is highly blessed. This is the time when an opportunity is afforded to all human entities for that spiritual training which would enable them to enter the regions and the mansion of the true Supreme Creator. His advent infuses spirituality of the highest order into Brahmand and Pind, and establishes an upward current which is the path by which the devotee reaches the first grand division and thus attains everlasting bliss and immortality. Along with the advent of the incarnation of the gracious Radhasoami, the denizens of higher regions (specially of Brahmand) often avail themselves of the golden opportunity so presented and come down with Him into this

world. They are the entities most fitted for the sowing of the spiritual germs of Satyalok and the higher regions, which is indispensable for the impartation of that spirituality which alone can enable them to ride upon the spiritual current established with the first grand division. The devotional practice appears to them to be very congenial, and it is always attended with success. The elevation to Satyalok is, however, not confined to the entities referred to above. The seed of the highest spirituality is sown in the most spiritual denizens of the various spheres of the third grand division also, whether they belong to the human or other animate creation. Gradually, these spiritual entities are endowed with the necessary spiritual strength and energy for the performance of the spiritual practice prescribed by Radhasoami Dayál, and eventually they, too, obtain true emancipation and immortality. Saints, as stated in Article 52, are the special sons of the gracious

Radhasoami, as their spiritual essence has been derived from Him. At the blessed period of conjunction, referred to, they also frequently make their advent into this world, and perform almost the same gracious work of amelioration and redemption as is performed by the august incarnation of the Supreme Being Himself. When the period of conjunction approaches its termination, the great dissolution takes place as stated in Article 108. By that time the work of redemption and spiritualisation is also completed.

111—THE CONSTITUTION OF MAN—A PERFECT MICROCOSM FIT FOR SPIRITUAL PROGRESS

The six ganglia, from the lowest at the rectum to that situated in the middle of the line joining the two pupils, are all kinetic in a human entity. The six planes of the third grand division are all, therefore, represented in a kinetic form in humanity. In accordance with

the general law, which applies to all entities the three upper ganglia of a human entity must necessarily be at work, as the location of man is on the lowest of the three upper spheres referred to, viz., on the earth. The momentum which the downward current from Brahmand and that from the moon and sun orbs have acquired at the earth is very considerable. Its influence has, therefore, caused a development of the three lower ganglia (which correspond to the three lowest spheres of the third grand division) in a manner contrary to the general law that holds good in the case of Brahmand and the purely spiritual regions. At the earth-level, therefore, both brute and human entities are endowed with the three lower ganglia in a highly developed form. In man, who is spiritually by far superior to all other animate entities on this earth, the three higher ganglia have not been denuded to such an extent of spirituality

and energy by their supply to the three lowest nervous centres as to render the former centres inoperative to any appreciable degree. The case of other entities is, however, different. Their spirituality being small, the downward drain has considerably affected the higher centres, and the subjective functions, specially the power of abstraction, have become considerably impaired. In many a case, their heart-centre is the seat of their spirit, and they can go on living even when their brain is removed. The downward rush of the current, we have been speaking of, is very powerful. Nobody can stem it in the opposite direction, unless the passions, which are all influenced by the current in question, are more or less subdued, and a constant watch kept over our actions to prevent an unnecessary and improper indulgence in them.

From what we have stated above, it is clear that man is the entity in whom the

six divisions of Brahmand are reflected in a kinetic form. The apparatus for this reflex action is to be found in the brain (vide Articles 23 and 24), and by means of the apertures provided therein which contain Brahmandic potentialities in consequence of the reflex action taking place through them, the spirit of man can, under proper training, get access into Brahmand. As Brahmand itself is a reflex image of the purely spiritual region, the currents which establish the reflex conditions of Brahmand in the human microcosm, are associated with the reflex functions of the purely spiritual region. These functions are also, therefore, represented in the human brain, and apertures are provided therein for communication with and access into the purely spiritual region. Man, from his position in the universe and from the amount of spirituality he possesses, is thus endowed with a cosmos of his own, which is so constructed as to repre-

sent all the spheres of the entire creation from the highest spiritual source down to the creationless nether pole, and which possesses such apertures and potentialities as would enable the human entity to reach the highest mansion. In man, therefore, the true microcosm exists, and it is in consequence of this unique possession that he is considered to be superior to angels and to the denizens of Brahmand. This is also the main reason for the incarnation of the true Supreme Being Radhasoami, of His beloved sons the Sants, of Brahm and of his prophets, &c., having taken place in human form. The denizens of Brahmand, too, when they become desirous of ascent into the spiritual regions, have therefore to assume human form which is possible on the earth-plane alone, as in this perfect microcosm the spiritual training, prescribed by Saints, can alone be performed. The spirits of Saints often visit the various spheres of Brahmand with the

object of revealing to the denizens thereof the existence and the bliss of the purely spiritual regions. As the denizens of Brahmand are highly spiritual and pure, they find no difficulty in comprehending the revelations made to them, and they soon become imbued with a strong desire for reaching the purely spiritual regions. When this desire has become sufficiently developed, then their advent into human form takes place. The bliss of Brahmand is so great and enrapturing that it is the higher spiritual revelation alone which generates a desire of the kind we have spoken of.

112—THE RECRUITMENT OF HUMAN AND OTHER SPECIES ON THIS EARTH

The lives of the denizens of Brahmand are of very long duration, and, in the majority of cases, the individual existence does not undergo a dissolution until the second grand division is dissolved at the time of *mahápralaya*. We have already

stated that a downward current flows from Brahmand into the third grand division. Along with this downward current, a number of denizens of the three lower spheres of Brahmand, and a few from the higher spheres, make their advent into the third division. As a rule, they always assume human form on the earth, on their arrival in our world, inasmuch as this form can enable them, if properly trained, to go back to Brahmand and higher regions, and also because the downward current takes its first focus, as it were, at the earth before starting again in its further downward course. The number of denizens of the above description is, however, not considerable, and in the vast majority of cases the denizens of the various spheres of the third division have been recruited or born otherwise.

It will be observed from Article 105 that all the spheres of the third division are enveloped by subtle spheres of *agni tattwa* and *ákásh* appertaining to each,

and that these subtle spheres, too, are tenanted, the denizens thereof possessing desires and tendencies allied to those of the denizens of the three lower strata of the same sphere. The thoughts, language, and the daily life, too, of the subtler denizens bear a similitude to those inhabiting the coarser strata. These subtle denizens at the termination of the term of their subtle lives are often born in coarser forms in the sphere to which they previously belonged. The subtle regions, besides being inhabited by subtle entities similar to human beings, are also inhabited by entities endowed with animal passions and animal forms. The various species of human and animal existence of our earth are recruited from the above two sources. The case of the three spheres lower than the earth and that of the two spheres above it, is generally similar to that mentioned above. The above sources and the lower currents of *chaurasi* (vide Article 102) also contribute their

quota in each case including our earth.

It will be further observed from Article 107 that the solar systems are travelling in space round Brahmand, and that the Brahmand, too, is making a similar revolution round the spiritual region. During the course of these revolutions, the earth and the other spheres often come near such creations which possess fauna (including man) and flora differing to some extent from our own fauna and flora. The conjunction of the above description often leads to some affinity between the subtler portions of our system and of those of the creations we have approached. Many new forms of life are then manifested on our earth, and their remains are often dug up as fossils of the species not to be found on this earth.

113—PRENATAL STATE OF SPIRIT ENTITIES

As already stated, the denizens of the purely spiritual regions are not subject to

death, as that region is free from dissolution. In the second grand division also, death, in the sense we know of, does not occur. In the majority of cases, the denizens of Brahmand live as long as the time of the great dissolution does not arrive. With the dissolution of Brahmand, the denizens are transformed into the precreational condition, and at the re-evolution of the second grand division, they are reborn. The change, which takes place on the descent of some of the denizens of Brahmand into the third grand division, does not bear a similarity to the change produced ordinarily by death The descent is accompanied by conditions which are similar to those preceding the birth of a human entity. It may be observed here that the prenatal conditions, referred to, do not refer to the uterine existence preceding birth, but to the subjective spiritual condition of the entity which is to take birth.

It is a well recognised fact that there is no respiration while the fœtus is develop-

ing in the womb and that at the time of birth the function of respiration is set at work. The development of the physical frame of the fœtus proceeds at the expense of the blood supplied by the mother. The sole worker in the formation of the physical frame of a fœtus is thus the mother; and the spirit entity, which is eventually to take seat in that frame is, in a very distant manner, connected with the frame during its uterine formation. This condition of the uterine existence, which is void of respiration, may be likened to the condition of catalepsy in which, by means of a very subtle spiritual link, the spirit remains associated with the body; otherwise, the spirit is, in a large measure, as free as that of a really dead person. The prenatal condition of the spirit, which we have described above, is known as *chaitanya samádhi* (conscious absorption). In the case of man, this *samádh* takes place in the region of Jyoti Narayan, as the spirit

of man being in the sixth nervous centre, a dissociation from the body of the nature of death is only possible when the spirit-entity enters Brahmand. The three lower spheres of Brahmand, being highly charged with the tendency of descent, are not fit for the *samádh* referred to; and the sphere of Jyoti, which is comparatively much more stable, is thus a suitable place for the prenatal sojourn of the kind we have been speaking of. After death, too, a human entity is drawn up to the presence of Jyoti, but of this we shall speak more fully later on (vide Article 114).

As the third grand division is subject to more frequent dissolution than the second grand division, it would follow that, for the purpose of proper recoupment of energy of a higher order, more frequent changes are needed in that portion of creation which is less spiritual than the other higher regions. For a similar object, the denizens of the lower

regions, viz., the third grand division, have frequently to undergo the change known as death. This division is also, therefore, known as the *mrityulok* (death-sphere).

114—DEATH OF MAN—ITS ORDER AND PROCESS

As the destruction of all the material covers, whether they be coarse or subtle, which an entity has assumed in the third grand division, is a necessary condition for the occurrence of death, it is clear that, in the case of an entity whose spirit-plane corresponds to that of the top sphere of the third division, it must be drawn up into Brahmand in order to eliminate the various material covers it has become associated with in this world. This withdrawal, or the order of death, so to say, is issued from Sahasdal Kamal, the presiding deity of which is Narayan or Niranjan. He is accordingly the Kál Purush (God of death) also, besides being the lowest form of the Lord God of

Brahmand. The three lowest spheres of Brahmand, viz., those of Vishnu, Brahma and Mahadeva, like their reflex images in the navel, the reproductive organ, and the rectum, are mainly engaged in the proper maintenance of the material portion, so to say, of lower Brahmand. It would, therefore, appear that they are concerned, directly or indirectly, only with the preservation, regeneration, and the elimination of effete matter which hinders the first two processes. They are, thus, precluded by their constitutional powers from ordering and effecting to complete dissolution of the microcosm. Those orders are issued by Jyoti and Narayan, as they are the Universal Mind and the Desire, and they alone can regulate destinies. Similarly, in the microcosm it is the individual mind and desire which order an act.

We have stated in Article 92 that the original current of Kál which emanated from the spiritual regions was full of

very high energy but void of the power of formation, while the other current was endowed with the faculty of creational nucleus, being an offshoot of the spirit-current of the first grand division. The first current accordingly directs an immediate supervision of such conditions as form material covers of the spirit-entity. while the other current confers spirituality for the manifestation and development of the hidden germs. At the time of death, accordingly, a destructive current descends from Sahasdal Kamal and destroys the covers of the human entity. When this has been effected, the other current attracts the entity upwards to its presence. At the third *til*, a deity known as Dharam Rai, the angel of judgment, is stationed, and he carries out the mandate of the Kál Purush in the manner indicated above. More precisely speaking, he is the focus through whom the current of Kál performs its work of destruction.

The dissolution of the physical body,

we have referred to, removes the material covers of the spirit-entity; but the mind with its desires is not affected by it at the time of death, as it is an emanation from the Kál Purush of Brahmand. Accordingly, all subtle desires, subtle senses, and the mind accompany the spirit in its withdrawal to the Brahmand. If they are full of wordly thoughts and ambitions, and the wordly ties and affections have not been eradicated from the innermost quarter, they constitute, as it were, a great burden over the spirit; and during its passage through an immensely subtle aperture that exists at the portal of Brahmand, the spirit is subjected to awful extortions for the purpose of rendering it subtle enough to obtain an ingress into Brahmand. This is the first punishment accorded at the time of death. It does lighten the spirit considerably of its evil doings, but does not effect such a purification as is necessary for a location in

Brahmand. The most subtle germs of the wordly affections and ties pass eventually with the spirit into Brahmand. As soon as the spirit reaches Brahmand, it gets a vision of Jyoti, but it is not allowed to remain there for any length of time, if it has carried with it the germs of the affections and ties of the third grand division. The spirituality of Jyoti immediately infuses life into those mundane germs and they forthwith manifest themselves. In consequence of the creational unsuitablity of the germs for Brahmand, their appearance is immediately followed by a powerful hurl downwards. This downward push casts the spirit with its material tendencies and desires and the mind into the expanse which is at the bottom of Brahmand, where shorn of its kinetic functions, it lies unconscious for some time, and then is assigned an allocation in accordance with the orders passed by Dharam Rai at the time of death. The Laws which regulate the allocation,

referred to will be described and explained in the chapter devoted to individual acts, *i.e.*, *karma* and its effects.

115—THE DEATH-PROCESS OF LOWER ENTITIES.

It will be observed that the process of death we have described above refers only to the human entity. In the case of other entities, there is some difference, with reference to the seat of the spirit of each. The brute creation of this earth is in some forms so low, and the creation of the three spheres below the earth is also so low, that a withdrawal into Brahmand is not necessary for the production of death. The deity, who presides at the fourth sphere of the third division and is known as Shiva or Pashupati (Lord of brutes), is a reflex entity from Narayan, and his functions and those of the reflex Jyoti which accompanies him, are similar, in respect of the death of brutes under his

sway, to those exercised by Jyoti Narayan.

116—THE DEATH-PROCESS OF ENTITIES ENTITLED TO ASSUME HUMAN FORM

The death of the entities who are ascending by the higher current is, however, different when they approach the stage after which they will be entitled to assume the human form. In such cases their spirit is drawn up to Brahmand after death, and is accorded a *chaitanya samádhi* of the kind which precedes the birth of a human entity. The spirits of the sun and moon orbs of the third division are at the time of their death drawn up into Brahmand, and after undergoing the necessary *samádh* they are born as men.

117—CONFLICT BETWEEN SPIRIT-FORCE AND THE FORCES OF NATURE

The vital force has to contend against great opposition during its life in the

third grand division of creation, as the tendency of all the forces of nature is contrary in its character to that of the spirit-force. The natural forces, referred to, all tend towards the nether pole, while the inherent characteristic of the spirit-force, which is to be found in the innermost quarter of the spirit, is in the direction of the purely spiritual regions. For a time a spirit-force is able to overcome, so to say, the action of the natural forces, but eventually they prevail; and the physical frame, which the spirit-energy has constituted, becomes damaged to such an extent that a further continuance in it is not possible. The work of dissolution is then completed by the death current mentioned in Article 114.

118—METEMPSYCHOSIS—ITS CHARACTER AND SCOPE

The worldly desires and tendencies of an entity are, however, not eradicated by

the change referred to above, and the entity is again attracted towards the material plane which has affinities with the desires in question, and is reborn there in such a species as possesses a differentia similar to that of the predominant desire of the entity. The change, we have described, which results in the translation of an entity from one plane to another, is known as *áwágawan* (coming and going: metempsychosis). As the forces of the third grand division and of the Brahmand too, are predominant in their action towards the nether pole, the inherent effort of the spirit-entity to liberate itself is ineffectual. It may go up to some length in the higher direction according to the natural process described in Article 107, but its true emancipation is not possible, unless it is aided by an adept of the purely spiritual region, and unless it undergoes a regular course of spiritual training which leads to that region. We shall describe more

fully, in the chapter on *karma*, the laws which regulate the various circumstances and the forms of spirit-entity since its birth at the time of creation.

As the purely spiritual region and its denizens are not subject to any change or dissolution, the transmigration of soul does not form part of the economy that obtains in that region. Saints, as already previously stated, descend into Brahmand and the lower regions from the first division of creation with the merciful object of liberating spirits from the thraldom of mind and matter and of otherwise elevating the spiritual status of the lower creations. Such advents are, however, not in the nature of ordinary metempsychosis, as the kinetic communication of the spirit of Saints with their august Supreme Father, Radhasoami, is in no way affected by their incarnation as the true spiritual guide on this earth. In the case of other entities, the knowledge of previous births and

prenatal connections does not generally survive after each birth. Authenticated instances are, however, not wanting, which unmistakably demonstrate the survival of some knowledge of previous lives. Such extraordinary instances are fraught with considerable scientific interest, and they should be sought and reduced once for all to a recognised scientific principle. Besides throwing considerable light upon the nature of the spirit-force, a scientific enquiry into, and recognition of, the occurrences would constitute a direct and positive proof of the theory of metempsychosis. The argumentative justification of this theory is clearly inferable from the explanations we have given of the creational economy of Brahmand and of the third grand division of creation. It will, however, be more satisfactory if direct evidence of the kind, referred to, is obtained. As regards Brahmand, the transmigration of soul is not of such frequent occurrence as it is in the third

grand division of creation. The object of metempsychosis, is, (1) to endow spirits to some extent with fresh spiritual energy at each birth; (2) to give them a chance at intervals for true reformation; (3) to afford them an opportunity of acquiring personal experience of the consequences of evil actions; and (4) to lighten the burden of their material associations to some extent, which is inevitable in consequence of their low allocation by frequent agitations of death and misfortune.

119—THE FOUR STAGES OF LIFE

It appears to be a matter of ordinary observation that the life of animals, specially that of man, is divided into four distinct parts. The first part or stage extends from the time of birth to the attainment of puberty. This period is characterised by vivacity, want of cares and anxiety, and an absence of the feelings of the sex. In the absence of

extraordinary circumstances to the contrary, this period is also one of innocent pleasure and joy, the smallest trifles contributing to them. During this period, the power of receding into the conditions of trance and hypnotic sleep is ordinarily much greater than it is in any other period of life. With the advent of puberty, the second part of life commences and runs up to the time when the ebb-tide of life makes its first manifestation. This ebb-tide, like the flow-tide of life which covers the first two periods, is divided into two parts: (a) the period, during which the effects of the strain of ebb are not very appreciable and during which the functions of manhood are in a fairly working condition, (b) the period of old age which is characterised by a distinct shrinkage of the physical frame and by retrogression of other functions. During manhood, aspirations and hopes are like passions of a very strong character, and the vital energy

which was gathered to overflowing makes light of all difficulties and opposition. The elasticity of youth almost immediately restores equilibrium after each reverse, and existence appears to be more or less a condition of sweet inebriation. In the third period of life the effervescence of manhood has subsided and its place has been taken by experience and wisdom. Catholicity and large-heartedness manifest themselves. This is the period during which success is ordinarily achieved in the largest measure, attended by wealth, name, and fame. The fourth or the closing part of life is a second childhood, but if the life has been a virtuous one and moderation has been observed, this fourth stage is not void of sweets peculiar to itself. The innocent joys of childhood are supplemented by the mellowed happiness of wisdom and experience. During this last period, the ebb of vital energies is great, and the physical frame is accordingly reduced to a condition of great

delicacy. Small matters ordinarily affect old age and the vicissitudes of seasons are keenly felt. Ailments, too, are not infrequent. From a spiritual point of view, however, this inward flow is specially advantageous inasmuch as it supplies a natural impulse towards the aperture which leads to death, thus strengthening the spiritual practice which trains the devotee to effect an entrance into that aperture at his will. The description of the four stages of life which we have given above refers to a typical case of a human life, but it can be applied to the life of all entities, subject of course, to the changes produced by extraordinary occurrences or the visitations of Providence.

120—PARALLEL OF FOUR STAGES OF LIFE IN CREATION

As the entire creation has been evolved, in accordance with the theory previously stated, by means of spiritual currents,

which supply energy in various forms and degrees to everything in nature, it will not be illogical to find a parallel in all the divisions of creation to the four stages traceable in the individual microcosm. We have already, by implication, stated that the four stages are due to the flow and ebb of spiritual currents. They would, therefore, exist in that part of the macrocosm which is subject to similar action. In the purely spiritual regions, the creation is immortal and stationary. There is, therefore, no division of the kind, referred to, in the first grand division. The second and third grand divisions are, however, subject to the actions of contrary forces, and we ought to seek in them for the parallel referred to. As Brahmand is subject to changes only at the time of the great dissolution which occurs after an inconceivably long interval, the four stages are hardly manifest there.

121—FOUR YUGAS—CHARMING CONDITION OF LIFE AND NATURE IN THREE OF THEM

In the third grand division, which is subject to much more frequent dissolution, the four stages, referred to above, are quite manifest and are known as *yugas* (cycles). These *yugas* are *satya*, *tretá*, *dwápar*, and *kali*. The objective conditions of the four *yugas* are in a large measure in harmony with the four parts of life described above. During *satyayuga*, the creational current, having freshly descended into the third division, was highly charged with the spiritual energy which it infused in every form of animate and inanimate existence. The aspect of nature was thus highly ameliorating and charming, everything contributing to the mitigation of seasonal effects; and health and plenty flourished amain. Physical pains and ailments, vicious deeds and impure thoughts, egotism and pride, were almost unknown. In perfect health and in the

enjoyment of their existence, the human and other animate beings lived happily. Like ripe fruits, spirits separated themselves from the tree of physical frame with almost no pain at the time of death, which occurred when extreme old age had been attained. The span of life, too, was much larger than ours, and the human entities, in consequence of their comparitively greater spirituality and of the high purity of their heart, had no difficulty in getting access at times into the astral planes and holding communion with the departed spirits. This *yuga* was of the longest duration and in it the gracious object of creation was appreciated by all denizens of the third grand division. How immensely greater is the appreciation of existence in the Brahmand can be better conceived than stated. During the next *yuga*, too, the *tretá*, the condition of *satyayuga* almost prevailed and existence was highly enjoyable. The cumulative effect of the downward current, however,

manifested itself to some extent in a detrimental form, to remove which the incarnation of Ram Chandra took place. In *dwápar*, there was another accumulation of circumstances adverse to the great felicity of existence of that *yuga*, and Sri Krishna Maharaj, the greatest of all incarnations of the second grand division, made his advent to remove its effects. It will be observed, from what we have stated above, that existence in the third grand division during the three *yugas* was a great boon, and in no sense a cause of complaint to all the entities concerned. These three *yugas* cover more than about seven-eighths of the life of the third grand division.

122—KALIYUGA—ITS TROUBLES—A TIME FOR EMANCIPATION

In accordance with the theory about the time of advent of Saints, as explained in Article 110, the fourth *yuga* set in sometime ago. The multiplication of

terrestrial disturbances; the frequent occurrence of accidents involving great loss of life and property; the prevalence of plague which is a most powerful and terrible agent of destruction of life; the visitation of famine in increasing frequency which dries up plenitude and reduces millions of souls to the heart-rending and terror-inspiring condition of starvation and destitution; the great solar disturbances which are now becoming so frequent—all these circumstances unmistakably point to the fact that our solar system is now in the fourth stage of life. As the climatic conditions of the different parts of our earth influence the constitution, the form, and the habits of the human and other animate species inhabiting those parts to a very considerable extent, in the same way the peculiar conditions of *kaliyuga* affect the entire animate existence of the third grand division. The ailments and the shrinkage, which the material portion of that divi-

sion is undergoing, in consequence of the ebb of its main spiritual current towards Brahmand, are the cause of the troubles and afflictions we have specified above. From a spiritual point of view, however, the *kaliyuga* is the most suitable *yuga* for the spiritual training of the highest order, as this is the time of conjunction of the third grand division and of Brahmand with the purely spiritual regions. The troubles and ailments, we have referred to, may be more frequent still for some time to come, but their internal effects have already been considerably mitigated by the advent of Saints, and they are advantageous religiously otherwise also. The deterrent effect of famine, plague, terrestrial disturbances, and accidents is great; and those who are affected by their visitation naturally turn to their Creator, when no wordly assistance is possible or when it proves of no avail. Others who are not directly affected pause for a moment, so to say,

in their mundane career, and the evanescent nature of the joys, riches, and ambitions of this world, as also the transitory and unreliable condition of our lives, force themselves upon their attention. Such self-generated thoughts, although they have been produced by an experience of a very bitter character, affect the innermost quarter of spirit to some extent, which is already now under higher influences in consequence of the creational ebb. The religious craving, which is manifesting itself in an unmistakable form among all nations of our earth, is due to the attractive upward impulse referred to. The manifestation of extraordinary spiritual powers and conditions, which are becoming more frequent now, may also be ascribed to the same cause. In accordance with our theory, the spiritual current from the purely spiritual region will, at no distant date, become predominant in this world, when the central phase of the conjunction with the

first grand division of creation takes place. All the troubles that we are now undergoing will disappear and a condition more ameliorating, joyous, and blissful than that of *satyayuga* will supervene. Spiritual powers which are now so hidden will be more manifest then, and without much trouble or difficulty success will be attained in spiritual training, and the spiritual and internal experiences of the devotee will be so many and so frequent that he will have positive proof during his life on this earth of his true emancipation and of his location in the purely spiritual regions. When the spiritual regeneration and elevation have been effected thus in the third and second grand divisions of creation, the time for the great dissolution will come. By the time of its occurrence a very large number of entities will reach the region of pure spirituality and would become immortal for ever. The remaining entities and the creation of Brahmand and of the

third grand division will also be greatly benefited by the dissolution. A new cycle of creation will commence and the spiritual interest and the benefit of the two grand divisions of creation will again be guarded as in the previous cycle.

123—THE ORIGIN OF VARIETIES IN CREATION

The object of creation has been dealt with piecemeal, sometimes directly and sometimes by implication, in the preceding pages devoted to an explanation of the origin and economy of creation. Before recapitulating the fragmentary parts of the object in question and depicting the most gracious object of creation in a self-contained whole, it appears to be desirable to explain the causes which have given rise to such innumerable varieties in creation—a creation which in accordance with our theory was evolved by an accentuation of the already existing eternal polarisation of spirit-force. We have

already explained that the polarisation consisted of the accumulation of the spirit-force in one direction in an infinite expanse, and of its depletion to a considerable extent from the opposite direction (vide Article 77). The inference from this theory, viz., that whatever exists merely represents a variation in the degree of spirituality, and that the evolution of the creation has not introduced anything beyond a series of innumerable grades of spirituality which did not previously exist, is manifest. This is our theory of creation, and as promised we now proceed to explain the innumerable varieties found in it in a general way.

We have explained in Article 81 that in the presence of the full and complete refulgence, energy, bliss, and intelligence of the infinite and supreme spiritual pole which constituted, as it were, the infinite entity of the eternal Supreme Being, the portions of lesser spirituality appeared to Him to be want-

ing in the fulness of the attributes specified above. The features which the deficiency presented, as compared with the features of all fulness, constituted the origin of differentiæ peculiar to each degree of spirituality. To illustrate the proposition we have enunciated, we would examine the condition of the nether pole where the spirituality is found to be of the diffusest character. Against all-energy of the north pole, the condition of the nether pole is one of almost complete inertness. From the point of view of energy, therefore, the supreme source is the Actor and the Creator, and the nether pole furnishes the materials to be acted on. In this latter category, we may well include every plane of spirituality of a degree lesser than that of the supreme spiritual source. Looking at the two poles, from the point of view of intelligence, the nether one is in its extreme rarity of spirituality, entirely void of intelligence and self-consciousness. The only trace of

intelligence found in that pole is the law which regulates its constitution. The case of the supreme pole is just the contrary, even the diffusest ray of spirituality of the nether pole being sufficient for the Omniscient Creator to obtain a knowledge of the gross state of non-intelligence that prevails at the lower pole. Between these two poles there are innumerable degrees of spirituality, and the intelligence of each degree varies in accordance with the quantity of spirituality possessed by each. With the diminution of spirituality, bliss and refulgence, too, undergo a proportionate abatement. At the nether pole there is thus a condition contrary to bliss and refulgence, viz., pain and darkness. The attributes of the lower pole are accordingly inertness, non-intelligence, pain, and darkness. As that pole is not itself conscious, it is unaware of all these conditions. A sentient entity who, however, happens to be present there can perceive the attributes referred to. The

Supreme Being, as already stated above, finds the attributes referred to, to be there in the condition described above. His view of a condition is all accurate, and the spirit-entities, who are tiny emanations from Him, view the condition accordingly, although on a much smaller scale and within a limited compass. The proposition that a negative does not constitute a source of positive knowledge of an object which is being divested of its false conceptions by the process of negation, does not apply to the matter under our consideration. When we speak of haziness, dimness, darkness, etc., we do not aver that these conditions are due to different degrees of negation of light. What we have been explaining is the variation in experience caused by the diminution of a force. Such experience is positive knowledge, as impressions upon a sentient entity under normal conditions are the means of knowledge, and they are technically known as experience. As the grossest

plane of the nether pole is not *entirely* void of spirituality, the experience of the condition of that pole is not the experience of negation, but is the experience of the diffusest form of spirituality met with in nature. When that experience represents the view presented to the Supreme Being, its accuracy and positiveness admit of no question. In accordance with our theory then, the innumerable varieties in shape, colour, refulgence, energy, intelligence, bliss, etc., etc., are all due to the different experiences produced by the different degrees of spirituality. Furthermore, these experiences are not different from the actualities of the objects concerned, as these actualities constituted the Supreme Being's experience. If our theory of the perception derived by means of the senses (vide Articles 96 and 97) be correct, it is clear that in experiences of all descriptions, the object communicates itself in a subtle form to the corresponding *tánmatrá* within ourselves; and the

nature of the experiences is, therefore, similar to the subtle constitution of the objects. If this be true, experiences cannot be dissociated from objects and are not distinct from them. They are the effects produced in various ways by spirituality of different degrees projected to the sentient entity. The cause thus ever gives its impression to the effect, and the two represent different conditions of one and the same thing. The circumstances which accompany the cause and the effect are, however, ordinarily dissimilar in character, and it is not therefore possible to trace the inherent connection between them. In illustration of the principle explained, we may consider the case of a ray of the sun. It is a projection, so to say, from the sun, and it is also an effect produced by the radiating energy of the sun. An examination of the ray shows that it carries, on a small and subtle scale, the form, the constituents, etc., of the source or the cause. Here the element of the

cause in the effect is manifest, and this is the *modus operandi* of the evolution of the entire creation from the top to the lowest depths of the nether pole.

124—THE GRACIOUS OBJECT OF CREATION

The Supreme Being is an infinite ocean of all absorbing rapture and love, of supreme intelligence from which nothing remains concealed, of supreme energy or spirit which supplies force and vitality to everything, and of supreme light whose lustre is indescribable. In this all-glorious condition, eternal and infinite, unaffected by anything, He exists. Association with such a source must necessarily be fraught with the beneficial attributes of His essence. The pre-creational association and subordination of the planes other than that of the infinite source were, therefore, pregnant with a supreme gracious object. When in the fulness of time the association was intensified, the lower starta burst forth into

a glorious creation by the advent of a mighty current of the essence of the Supreme Being. The region which was nearest to Him, and which in point of expanse was immensely greater than the rest of the creation, was made immortal at once, endowed with such spirituality that the creation itself became intelligent as a whole, and attached for ever to the supreme source. The denizens of this region, too, whose numerical proportion, compared to that of the denizens inhabiting other parts of creation, is inconceivably larger, woke up from a state of unconscious stupor into an immortal and immutable life of extreme rapture and bliss, susceptible into no way to the feeblest shadow of a condition of an opposite character. By far the largest portion of the pre-creational region below that of the supreme source became the recipient of a favour which is beyond description. It is hardly necessary to remark that the gracious object involved

in organising a creation of the region, referred to, is almost inconceivable, and the Supreme Being alone, Who is all-bliss, could conceive of such an object. In the evolution of other parts of creation, His object was not less generous. The pre-creational deficiency of spirituality prevented the other parts from receiving in a full measure the benefit that had been showered by the Supreme Being, but the gracious object did not fail to effect its ends to the highest degree possible. The evils of the deficiency were mitigated and minimised, and such a place assigned to those other parts in the economy of creation, that eventually they always contributed to an enhancement of the bliss of existence. The evil, we have referred to, is almost nominal in the second grand division of creation, and when the time arrives for its manifestation, the great dissolution takes place, and the evil is not allowed to assert itself. In the second grand division of creation also,

which constitutes the major portion of the fractional creation left behind after appropriation of the spiritual region by the Supreme Being, the object of creation was practically to confer almost everlasting bliss and happiness similar to some extent to that of the first grand division. The spirituality of the third grand division is of the lowest order, and evil tendencies, pains, and torments are accordingly associated in a large measure with existence in this division. During the first *yugas* they, however, do not manifest themselves, and life with its joys is an immense boon compared to the pre-creational condition. In about the eighth part of the life of the third division, the denizens are under the direct influence of material and evil desires, and are afflicted with various sorts of troubles, anxieties, fear, &c. During that period, they have also to pay the penalty of their evil acts in hell. But these adverse conditions produce a shift-

ing which results in the elimination of material covers, and at no distant date they become fit to receive the grace which accompanies the advent of adepts. If the time for the great dissolution has arrived this grace comes direct from the gracious Supreme Creator of the purely spiritual regions, otherwise it descends from Brahmand. In the former case, the denizens of the third division derive immense spiritual benefit, and a very large number of them is trained for admittance into the immortal regions of the first grand division. If, therefore, we consider the immensely large time allowed to all denizens for the enjoyment of existence, and the comparatively short period during which they are subject to pain merely as a remedial measure, the gracious object of creation in the lowest division becomes manifest in a very pronounced form, and the wisdom of the Supreme Being appeals forcibly in all that He has ordained. When the inherent powers of the spirit

become developed to some extent, all occurrences and conditions, whether they be adverse or favourable to our well-being, show by unmistakable signs and laws the all gracious object of the evolution of creation, and the devotee enraptured by their glimpse is translated into a condition which is one of ecstasy, love, and admiration of the Supreme Creator. If the effect is too strong, the faculties of expression are lost, and in that rapturous state he is in communion, as it were, with the Supreme Being. To know the object of creation by pure intuition, and not by the hazy methods of argumentation which hide the true view, is to know the gracious ordainment of the Supreme Creator. The school of spiritual training, where such knowledge is acquired, is therefore a blessed institution and is specially under the supervision of the Supreme Being. Intellectual training and development, even of the highest possible degree, is not sufficient by itself for the purpose of

comprehending in an experimental way the object of creation, and this should be kept in view when the object of creation is studied. Our knowledge is confined to the three planes of dimensions of this world. They are not, however, the only planes of action and effect in this nature. There are other innumerable planes which perform important functions in the economy of creation. They are, however, perceptible by intuition or the subtle senses of knowledge, and not by these physical senses. We do become cognisant at times of their action on the planes in our view, but such phenomena are so few and far between that *a posteriori* reason cannot build up an acurate conception on the basis of these occurrences of the other planes in question. It does not, therefore, appear to us to be unreasonable to observe that the subtle senses within us should be trained for the proper comprehension of the planes beyond the three planes referred to, and that a

reduction of everything to these three planes should not be insisted upon as a necessary condition of knowledge.

PART IV.

Karma, *i. e.*, the Actions performed by Human Entities and their Effects on Them.

125—THE PENAL LAW OF CREATION—ITS ADVANTAGES

IT is clear from what we have explained of the creation in the preceding chapter that the entire body of the creational laws has been made with a beneficient object. The penal laws, too, contribute to some extent to eventual good, and the spirit-entities after undergoing punishment become fit for spiritual elevation to a specified degree in the grand division of creation in which they are located. These remarks apply in their entirety to the third grand division, although traces of the economy, referred to, are not entirely absent from the sub-creational portions of the first and second grand divisions. The penal provisions,

although they apply equally to all, are, however, mainly intended for the reformation of those who are incapable of deriving benefit from the laws that provide for reward. It is hardly necessary to observe that desires and acts and indolence, which seek reformation and eventual good in the creational incarceration, are marked by a want of wisdom and foresight which is very discreditable. Such a view is, however, given effect to in actual practice by incapable people, while those endowed with the necessary foresight and intelligence make themselves acquainted with the laws in question, for the purpose of obtaining the rewards and for protecting themselves from the penalties imposed by the penal provisions. Further, the penal provisions merely eliminate the evil propensities to some extent, and thus render the spirit fit for elevation, as already stated, in that division alone in which it is located. Its translation to a higher division is, however, impossible, unless the

spirit-entity comes directly under the influence of the spiritual current of the higher division, and is also aided in its efforts of ascension by an adept of that division. The instrument of such higher influence is spiritual training, and for its proper performance it is absolutely necessary that the lower tendencies, which are predominant in the second and third grand divisions, should be thoroughly understood and overcome. As the training, referred to, can be undergone with success in a human form alone (vide Article 111), the explanations that we proceed to record now refer to the effects produced on a human entity by his surroundings and by his individual acts.

126—THE IMPRESSIONS ON A HUMAN ENTITY AND THE MODE OF THEIR PRESERVATION

Before describing the various classes of acts or *karmas* and the laws which regulate their influence in the future, we

would ascertain how the surroundings act upon a human entity, how they are recorded and preserved within him, and how his desires and volition are generated by them and otherwise. The surroundings act upon the senses, the impressions produced in the latter are perceived at the time, but the matter does not terminate at that stage. All these impressions are preserved somewhere within us, the most insignificant and the feeblest of them even finding a place in the internal record. That such is the fact is demonstrated beyond question by the several cases mentioned by Abercrombie in his treatise on "Intellectual Powers." They refer to the recollection and repetition by several ladies and gentlemen of some foreign verses, which had occasionally come within the range of their hearing. As the verses in question were unintelligible to them, and attention of the feeblest character must have been drawn to the recitation of the verses, the impressions

produced by them must have been also of the feeblest nature. Yet when their attention, in the extraordinary condition of excitedness caused by delirium, was confronted by the impressions within, a distinct recollection of the verses cropped up, and the impressions acted as centres for the recital of the verses. The medium on which all such impressions, viz., those produced through the senses and also those which are due to subjective actions are recorded and preserved, is the ether.

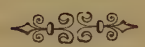
127—MANAKASH—ITS FUNCTIONS

Akásh tattwa or ether, upon which the impressions received through the senses are recorded, is known as *manákásh* (mind-sky). This *akásh* possesses an elasticity of an immensely high character, identical with the elasticity of ether found in creation. By means of this elasticity the impressions produced in *manákásh* or in the ordinary ether of nature are transmitted to their destina-

tion. The destination in the case of natural disturbances is radiative, while in the case of *manákásh*, although this function is not wanting, it is subjective. Mind with its four functions becomes cognisant at the time the impressions are being recorded, but with the diversion of attention to other impressions and in other directions, the consciousness of the previous impressions fade, and gradually they pass away from the ordinary schedule of memory. The impressions, however, by such disappearance, are not entirely effaced. They are scrupulously preserved in the old records of *manákásh*. When these are approached, whether voluntarily or involuntarily, by complete convergence of attention towards them, they forthwith are reproduced and recollected as explained above.

128—LAWS FOR THE REPRODUCTION OF IMPRESSIONS

From the cases mentioned by Abercrombie, we have stated above, two principles are clearly deducible, viz., (1) that by the association of complete attention with the impressions an entity has received, it acts entirely in accordance with the nature of those impressions, even when they are extremely feeble and even when they are not intelligible; and (2) that these acts react upon the *manákásh*, and that under favourable circumstances, viz., by complete association of attention with them, they can again constitute centres of future action.



RADHASOAMI
SAHAI

APPENDIX A

A Brief View of the Radhasoami Faith

RADHASOAMI is the real name of the Supreme Creator. This holy name may be briefly explained as follows :—

If the faculty of hearing is sufficiently developed, all force-currents could be heard as sounds. The Supreme Creator evolved this creation by His spiritual currents. Spirit-force is the force of attraction, love, and intelligence or intuition. Like other forces, in its creative action it acts by focus and currents emanating therefrom. The sound, in articulate speech, of the spirit-current is 'Radha,' and that of the spiritual focus or reservoir is 'Soami.' Radhasoami is accordingly held to be the true and real name of the Supreme Creator, and its sound, which resounds in the innermost quarter of all regions, can be heard by a devotee of the Radhasoami sect, when the faculty of hearing inherent in his spirit is deve-

loped by the process of devotional practice prescribed by the Radhasoami Faith. This name was given out by Radhasoami, the Supreme Creator Himself, when He made His advent in this world as a Sant Satguru, *i.e.*, true supreme guide and preceptor in human form.

As in the state of somnambulism, all the functions of body and senses are performed from a plane higher than that which the soul occupies in the wakeful state, so all the actions of the incarnation of the true Creator are regulated by the currents coming direct from the Supreme Creator Himself. The incarnation of Radhasoami Dayal manifested Himself at Agra and gave out this religion in 1861 A.D.

Exaltation of the spirit by the aid of the spiritual current, which is perceived as sound internally, to the pure region of spirit, which is the only true abode of perfect emancipation and salvation, constitutes the devotional practice of the Radhasoami Faith. Service of the incarnation of the Supreme Creator, when He manifests Himself as Sant Satguru, and love for Him, are indispensable adjuncts for the performance of the devotional practice mentioned above. Nay, they constitute a factor of the devotional practice itself.

Unaided by Sant Satguru, Who has access to the astral and higher planes, the devotional practice of sound and spirit cannot be properly performed. No rituals or other outward ceremonies are enjoined by the Radhasoami Faith. The practice is to be performed in a secluded place wherever it is available.

Human actions which tend to, or result in, the increased concentration or exaltation of the spirit-force constitute true virtue according to the Radhasoami Faith, while those effecting the opposite results, viz., diffusion and degradation of spirit into lower material regions are vice.

The moral code of the Radhasoami Faith for the regulation of worldly affairs is that you should act as you would that others should act towards you.

This religion has considerably expanded during the last ten years, and a large number of educated people have joined it.

This religion professes to be based upon purely scientific grounds and nothing is to be accepted which cannot be comprehended by facts, natural laws, and phenomena observable in this world. Nothing is to be believed as hearsay or blind faith. Mere theoretical comprehension of

the principles is not aimed at, their experimental realisation is specially laid stress upon. Unless the spirit could, at the will of the devotee of the Radhasoami Faith, leave the body and reach the highest spiritual spheres, his devotion has not resulted in the attainment of the object in view.

According to the Radhasoami Faith there are three grand divisions in creation; the highest is purely spiritual and called the region of mercy or 'Dayal Desh.' The second is spiritual-material, *i.e.*, in this division spirit predominates and matter in a very fine and pure form is mixed up with it. It is called 'Brahmand' or the region of the Universal Mind. The third or the lowest division is known as the material-spiritual region 'Pind,' *i.e.*, the region of individual mind and desire. Matter in this division is coarse and predominates over spirit, whose action is feeble and never manifests itself unless through material covers. Each grand division has six sub-divisions. Their correspondence is to be found in human frame, which represents on a small scale the whole creation. The six sub-divisions of the lowest region 'Pind' are to be found in the human frame as the six ganglia or nervous centres commencing from the lowest

in rectum to the highest which is situated midway between the two eyes at the root of the nose, where the nerves from the various centres converge, and which is known as the pineal gland. The other four ganglia are in the throat, the heart, the navel, and the reproductive organ. Similar ganglia, of which the above six are reflex images, are to be found in Brahmand. The grey matter of the brain comprises these six centres, and they correspond with the six spheres of Brahmand. The purely spiritual region corresponds with the white matter of the brain, and six centres are to be found therein, which correspond with the six spheres of the regions of mercy. The sixth, or the highest sphere of the purely spiritual region, is the abode of the true Supreme Creator, Radhasoami Dayal.

No caste prejudices are observed by the Radhasoami Faith. The only conditions required for embracing the Radhasoami religion are abstinence from meat and animal food, and liquor and all intoxicating drugs, and a conviction that the goal of the Radhasoami Faith is the only true goal of true and perfect salvation. Animal food generates outward activity and energy, and as such, is detrimental to the in-

ward concentration and exaltation of the spiritual current, to secure which perfect quiescence of thoughts and outward activity is indispensable. Intoxicating drugs affect the nervous system and disturb their calmness and serenity which are necessary for the proper performance of the spiritual practice prescribed by the Radhasoami Faith.

All the extant religions have for their goal the spheres comprised in the second grand division or the spiritual-material regions which are subject to decay and dissolution, because matter is mutable, and regions subject to its influence, however subtle they may be, sooner or later undergo change.

These goals or spheres are not clearly mentioned in the tenets of the extant religions, but allusions and hints about them are to be found in their holy books. One initiated in esoteric teachings can only comprehend those hints and is aware of the location of those spheres. But such adepts, if any, are very rare, and only those initiated in the Radhasoami Faith can at present understand the esoteric teachings of all other religions also, and form a correct idea of the altitude of each. The followers of the various extant religions do not know the goal

of their own faith nor the comparative worth of the various religions. In Radhasoami Faith, it is also a part of the tenets, that the comparative value of the various religions should be clearly understood, and with this object the holy books of the Radhasoami Faith contain a short description and an examination of the tenets of other religions.

The doctrine of the transmigration of souls is held by those of the Radhasoami Faith. Its theory is that faculties developed by the exercise of the various functions of a spirit-entity are engrained in the astral or subtle environments which accompany the spirit at the time of death and they regulate its future birth.

APPENDIX B

A Brief Exposition of the Radhasoami Faith

THE founder of the Radhasoami Faith was an incarnation of the Supreme Creator, Radhasoami Himself. He manifested Himself in a respectable and old family of *Khattries* at Agra in 1818, and was known by the name of Shiv Dayal Singh. From early childhood, He devoted Himself to the practice expounded in the Radhasoami Faith, and His extraordinary powers of sanctity and holiness had great effect upon the mind and spirit of all persons who came in contact with Him. He gave out the principles of Radhasoami Faith in 1861, although previous to this year some ladies had been privately initiated in the mode of devotional practice expounded by Him. Regular congregations of the devotees of the Radhasoami Faith were held at His house several

times every day, and about three to four thousand persons joined the Faith during His life-time. He departed from this world in June 1878. He compiled two works in vernacular upon Radhasoami Faith, one in prose and the other in verse. Sometime after His demise, His place was taken up by His chief disciple, Rai Saligram Saheb Bahadoor, whose undivided and extraordinary devotion attracted wide attention. The religion made great progress during the life-time of Rai Saligram Saheb Bahadoor, and persons of all denominations and caste, specially those belonging to educated classes, accepted the principles of the Radhasoami Faith, and devotees of this religion now number over ten thousand and new applicants for initiation are coming in daily. Rai Saligram Saheb Bahadoor has written several books both in verse and prose upon the principles of this religion, which have been expounded on scientific lines in some of them. These works are in vernacular, but a short exposition has also been written in English.

The attainment of a state of immortal and ecstatic bliss entirely free from pain of every description is salvation, which can be obtained only by advent into a region of pure spirit un-

contaminated with matter, the abode of the true Supreme Creator, Radhasoami. Spirit-force is the supreme force that has evolved the whole creation, its attributes being love, attraction or creative action, immortality, intelligence, and bliss. In animate beings, spirit-force is also manifested as current of attention. Matter is inert substance, whose original condition was atomic or chaotic, all forms in material regions having been formed by the action of spirit upon matter. Admixture of spirit with matter gives rise to condition susceptible of pain, which is received by a spirit-entity as the sensation accompanying the forcible separation of its currents from the mental or material plane that it may be occupying.

A force cannot exist without a focus or reservoir, and thus the polarisation of the spirit-force resulted in the separation of spiritual and material regions, the purely spiritual regions being at one end or pole and the material regions at the other. The location, however, of a material region implies localising action upon matter in that region. The material pole of creation, too, is therefore subject to the action of spirit. Accordingly there are three grand divisions of creation, (1) purely spiritual, (2) spiritual-material, (3) material-spiri-

tual. These three grand divisions have six subdivisions in each. All spirit-entities, being rays of the ocean or infinite sun of spirit, form similar divisions and subdivisions when they incarnate as animate beings. In man, the most highly developed spiritual being, these are most manifest. The white substance of the brain corresponds to purely spiritual regions and has six subdivisions The grey matter of the brain corresponds to the second division of creation and has similar subdivisions. The six ganglia from the pineal gland downwards to the rectum viz.,—*1st* in the pineal gland, *2nd* in the throat, *3rd* in the solar plexus, *4th* in the navel, *5th* in the reproductive organ, and the *6th* in the rectum, constitute the six subdivisions of the third region which is known as Pind. The seat or focus of the spirit is in the pineal gland. If its actions are towards spheres or ganglia lower or than its seat, the result is descent of spirit into lower or infernal regions, if higher than the seat of its location, the result wonld be its exaltation into regions of higher bliss and joy, and eventual entrance into the purely spiritual regions. The method of devotional practice prescribed by the Radhasoami Faith consists in raising the spirit from its seat to higher regions by the aid of

attraction of the spirit-current in the higher regions of creation.

Force-current, of whatever kind it may be, can be felt as sound if it impinges upon an apparatus of sufficient sensitiveness similar to the organ of hearing. The spirit-current is therefore felt as sound in the practice, referred to above ; and the devotional practice is technically known as the sound and spirit practice of *yoga*. But its successful performance requires the aid of a spirit which has already by means of the above practice reached the purely spiritual regions, or has made its advent direct into the world and is endowed with all the powers of the purely spiritual regions. Such a spirit is known as true guide and preceptor and is considered to be an incarnation of the presiding deity of the region from which it has come down or whereto it has access, inasmuch as all the actions of such a being are regulated by currents from that region direct, just as a person in a state of clairvoyance or somnambulism acts through the senses from a plane which is different from the plane from which persons under normal conditions perform the various functions of spirit. Mental and spiritual repetition of the sounds of the various higher spheres, so far as

they can be reduced to articulate speech, is also necessary. The articulate representations are known as real or true names or *mantras* of the presiding deities of the various spheres. The true name or *mantra* of this description of the Supreme Creator, the Presiding Deity of the purely spiritual regions, the Lord of all, is Radhasoami. The function of creation has been performed by the focus or reservoir and the main wave or current of spirit-force emanating therefrom, and the true Creator is therefore the vast ocean of spirit and the main spirit-current mentioned above. The articulate name corresponding to the sound of wave or current is 'Radha' and that representing the sound of the ocean of attraction is 'Soami.' Radhasoami is then the real name of the Supreme Creator. Great stress is therefore laid upon generating a true and sincere love for the true guide and for performing acts of service to him, and upon attending to His discourses. Contemplation of the image of Sant Satguru, as being the representative in human form of the Supreme Being Himself, is one of the chief practices of devotion of the Radhasoami Faith.

The moral code of the Radhasoami Faith consists, so far as our actions towards others are

concerned, in withholding ourselves from such acts as we would that others should not do to us. True virtue or vice, however, consists in the exaltation of spirit into higher regions or its descent into the lower, as the case may be; accordingly actions or impulses which tend to exalt or lower the spirit are virtuous or sinful. Abstinence from animal diet and intoxicants of all descriptions is indispensable for the performance of the devotional practice preseribed by the Radhasoami Faith. Animal diet produces great outward activity which is prejudicial to quiescence of mind—the necessary condition for the concentration and exaltation of spirit, while intoxicants acting upon the nerve affect the vehicle of the spirit-current and are thus injurious to the devotional practice.

In the Radhasoami Faith there are no outward rites and ceremonies, but anything used by the true guide is considered to be highly spiritualised, and such garments which have been in use, or meals partaken by Him, or water sanctified by His touch or by the ablution of His Feet, or of garlands worn by Him, are highly valued and used by devotees with great eagerness. A ceremony consisting in looking intently into the eyes of the true guide, while

sacred hymns of love and devotion to the Feet of Radhasoami or of exaltation of spirit into higher regions and the experiences of higher bliss are being recited, is known as the *árati* ceremony, and is held to be highly efficacious inconcentrating and elevating the spirit.

RADHASOAMI
SAHAI

APPENDIX C

A Brief Report on the Radhasoami Faith

THE object of Radhasoami religion is to attain immortal and supreme bliss, subject to no change and entirely free from pain of every description, by exalting the spirit or soul to the purely spiritual regions, through its passage within the physical frame which is a miniature of the cosmos. The passage above mentioned is similar to that traversed by the conscious entity in receding from the wakeful state into the conditions of dream, deep slumber, trance, and death; but it commences upwards from the focus of spirit in the pineal gland (*i.e.*, where the spirit-currents flowing through the auditory, optic, olfactory, &c., nerves converge) through the grey and white matter of the brain which have correspondence respectively with the regions of Uuiversal Mind or Brahm and the purely spiritual region, the physical frame having correspondence with the physical world.

There are three methods for developing the spiritual force and exalting it as explained below :—

(1) *Inward repetition of the holy name Radhasoami.*—This name has no connection with Krishna and represents in articulate speech the sound accompanying the spirit-current and spirit-centre by means of which the whole creation has been evolved by the Supreme Creator. The repetition of this holy name results in accordance with the law of harmony in the communion of spirit with the spiritual force and thus helps the devotee in gaining access into the higher regions.

(2) *Help internal and external of an adept or true guide.*—One who has reached the purely spiritual region is called a true guide or perfect adept. He has access into the various planes of creation and accordingly can internally help a devotee who has commenced the devotional practice prescribed by Radhasoami Faith. His external help and influence are also very efficacious in aiding a devotee in the above practice inasmuch

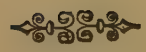
as His physical frame is highly spiritualised.

(3) *Communion of the spirit with the internal spiritual sound.*—The spiritual current present in the creation is heard as sound on the faculty of hearing becoming sufficiently developed and sensitive by the performance of the methods of devotion mentioned above. The communion of the spirit with the sound, referred to above, consists in listening with undivided attention to the sound accompanying the spirit or sensory current flowing through the brain whose direction is inwards and upwards. There are internal sounds accompanying the motor current also, but they are to be avoided as their tendency is outwards and downwards.

Outward outburst of spiritual activity accompanying the various passions results in the deterioration and descent of spirit into material regions, and therefore it is absolutely necessary that indulgence in passions should be carefully avoided.

Humility, forbearance, patience, and other virtuous qualities, which more or less pacify the

mind and result in the quiescence of outward activity, are helpful in the development of the spiritual force whose direction is inwards. A follower of the Radhasoami Faith is therefore strictly enjoined to observe them to the best of his ability under all circumstances. Public preaching is not encouraged by the Radhasoami religion, and the devotees are enjoined not to explain the principles of this religion to any one save those who are true seekers after truth and sufficiently intelligent to understand them.



RADHASOAMI
SAHAI

APPENDIX D.

॥ चौपाई ॥

निज गुण भाट जगत बहुतेरे ।
पर गुण ग्राहक नर न घनेरे ॥१॥
जे छिन छिन निज गुण उच्चरहीं ।
समय परे पर कछु नहिं करहीं ॥२॥
ममता त्यागि करे जो करनी ।
सपने अहँग चित्त नहिं धरनी ॥३॥
पर गुण जिन रबि उदय समाना ।
निज आचरण खद्योत निमाना ॥४॥
सत्य साधु करनी तिन केरी ।
ज्ञान सूर मय सुखद घनेरी ॥५॥
शशि सम सीतल बैन सुबैनू ।
श्रवण परत उर पावत चैनू ॥६॥
बड़े भाग अस साध सुसंगू ।
कलमल हरन मोह मद भंगू ॥७॥

अबिरल भक्ति प्रेम मन लावन
गुरु चरनन चित उमँग बढ़ावन ॥८॥

॥ दोहा ॥

बार बार कर जोर कर,
सबिनय करूं पुकार।
साध संग मोहिं देव नित,
परम गुरू दातार॥
कृपासिंधु समरथ पुरुष,
आदि अनादि अपार।
राधास्वामी परम पितु,
मैं तुम सदा अधार॥

॥ सोरठा ॥

बार बार बल जाउं,
तन मन वारूं चरन पर।
क्या मुख ले मैं गाउं,
मेहर करी जस कृपा कर॥१॥
धन्य धन्य गुरु देव,
दया सिन्धु पूरन धनी।

नित्य करूं तुम सेव,
अचल भक्ति मोहिं देव प्रभु ॥२॥
दीन अधीन अनाथ,
हाथ गहा तुम आन कर।
अब राखो नित साथ,
दीनदयाल कृपानिधि ॥३॥
काम क्रोध मद लोभ,
सब विधि अवगुण हार मैं।
प्रभु राखो मेरि लाज,
तुम हारे अब मैं पड़ा ॥४॥
राधास्वामी गुरु समरत्थ,
तुम बिन और न दूसरा।
अब करो दया प्रत्यक्ष,
तुम दर एती बिलंब क्यों ॥५॥

॥ दोहा ॥

दया करो मेरे साइयां,
देव प्रेम की दात।
दुख सुख कछु व्यापै नहीं,
छूटै सब उत्पात ॥

॥ दोहा ॥

वाचक ज्ञानी की सभा,
जस खद्योत समाज।
क्रोध लोभ हंकार मद,
निन्द्या निश की साज ॥१॥
पक्ष पात घन नीर कण,
करत सदा आहार।
पर परकाश कुशल नित,
स्वं घोर अँधकार ॥२॥

॥ सोरठा ॥

सत्य ज्ञान रबि तेज,
उदय होत डँग रहित सो।
क्षमिवत तुच्छ अतेज,
कुटिल कुमति कुत्सित गए ॥

॥ चौपाई ॥

रचै न भक्त जगत-सुख कैसे ?
"कामी बचन सती-मन जैसे" ॥

BOOKS ON

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